

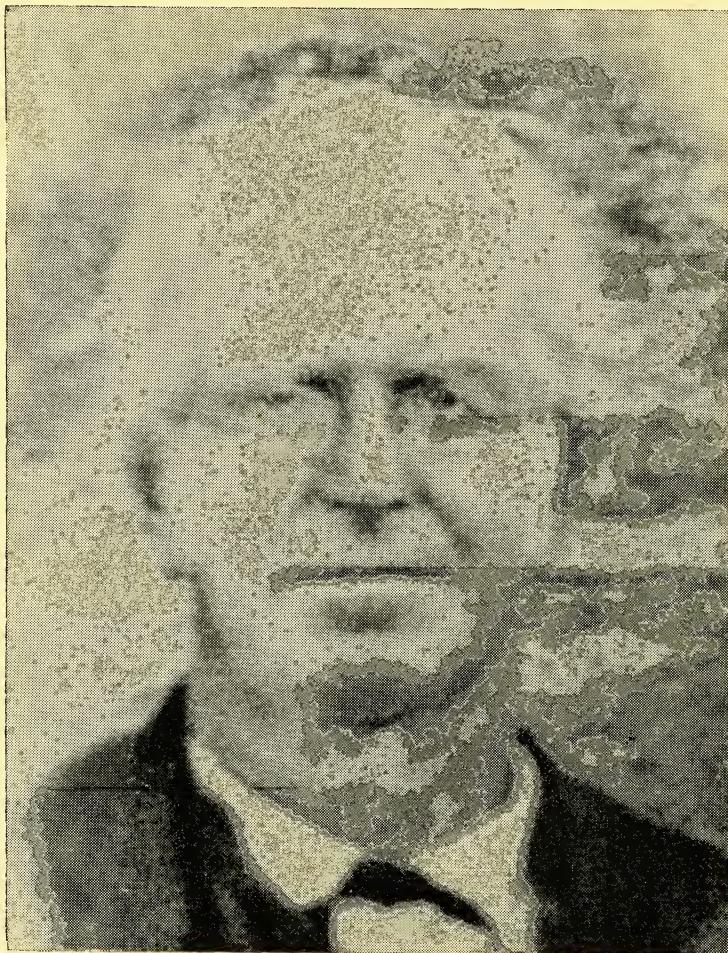
# MENNONITE HISTORICAL BULLETIN

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No. 1



Samuel Coffman, 1822-1894. This picture was taken in late life, when he was about 70 years of age, at his home, Dale Enterprise, Va. For another picture see opposite page 134 in John C. Wenger, *Glimpses of Mennonite History and Doctrine*, Scottdale, 1949, which has been reproduced from the *Wenger Family History*, opposite page 56. A picture of Samuel Coffman's sons, including John S., was printed in the *Mennonite Historical Bulletin*, January, 1955.

## A Short Biography of Samuel Coffman

NELLIE COFFMAN

SAMUEL COFFMAN

June 2, 1822

Aug. 26, 1894

This is the record on a modest tombstone at the head of a grave in the churchyard at the Bank Church near Dayton, Virginia. Not a word is added to give an index to the life of the one whose body was laid there more than a half century ago. But why should there be? A life that is worthwhile lives in the mem-

ory of the people. There is where we must go to find the things that merit recording.

Samuel Coffman was of German ancestry. Toward the end of the eighteenth century four Coffman brothers came from Germany to Pennsylvania. Three decided to move farther south and settled in Shenandoah County, Virginia. One of these was not satisfied with this location, but took his family west into what is now Greenbrier County, West Virginia. This was Isaac Coff-

man, an ordained Mennonite preacher. The third son of Isaac Coffman, whose name was Christian, married Anna Wenger of Rockingham County, Virginia. They also made their home in West Virginia. They had ten children, the seventh of whom was Samuel.

His boyhood home was a log cabin situated near the Greenbrier River not far from where the town of Lewisburg now stands. His father was a farmer and stock-raiser, and this was the occupation he was taught. In connection with other work on the farm, boiling maple syrup and making sugar was an annual event. As game was plentiful, hunting was a pleasant diversion. Deer, ground hogs, and other animals fell before their muzzle-loading rifles.

The education of the boy Samuel was limited. He learned to read and write in the English language. He also at some time in his life learned to read German, but not readily. He liked to read and spent much time in that way. He had a splendid capacity for mathematics which he developed to meet his needs. He seldom used pencil and paper to work out accounts, but solved rather difficult problems mentally with a speed that surprised his friends.

When he was twenty-four years of age, he and his sister Anne rode one hundred and twenty-five miles horseback to the Shenandoah Valley. They enjoyed the visit and the association of the young people, so he determined to return the following spring and find work. Accordingly in the spring of 1847 he arrived there and was hired by a farmer. Soon he met a girl by the name of Frances Weaver, who had been recommended to him by his friends. A mutual admiration sprang up and they decided to face life together. November 11, 1847, they were united in marriage.

Soon after their marriage—in the year 1848—he united with the Mennonite Church. He had not had the opportunity to attend church services except on rare occasions when ministers made the long journey to Greenbrier on horseback and preached the Word of God to the little flock there. He had reached the age of twenty-six before he accepted his Saviour.

(Continued on Page 4)

## Logsden Mennonite Church

ROSALIE KENTTA

(This historical sketch was written by a senior at Western Mennonite School, Salem, Oregon. It was given first prize in the John Horsch Mennonite History Essay Contest for 1956-57 on Class III Level, High School Students. Ed.)

The history of the Logsden Mennonite Church dates back to its beginning in the year of 1950. I can still remember the first people who came there. It was Bro. David Hostetler and family from Sheridan, Oregon, now residing in Sacramento, California. I was in a clump of bushes picking berries when I heard the car stop directly in front of me. I came out from the bushes onto the road, and there I saw a blue Pontiac. The driver of the car greeted me with a few words; then he began asking me questions. Are you a member of any particular church? Is there a church in this community? Are you interested in Sunday school? Would you come if one was started in this community? I answered the questions with not more than just a "yes" or "no." We exchanged a little more conversation, and then with the parting "good-bye," he drove off. It was the last I saw of those people until Sunday, November 27, 1950.

The Sheridan congregation was very much interested in looking for places to hold Bible schools and also prospective locations for a church. The first two men ever to speak of it were Bro. David Hostetler and Bro. Dewey Wolfer. Their first prospect was Valsetz, a little town some 20 miles from Logsden. One afternoon David and Dewey took a trip up there to make a survey of the town. The town was composed of some 1,000 to 1,500 people. As they reached their destination, they found that someone had already arrived before them, because posted on the community store was a sign which read, "Bible School will start Monday morning." They found out that funds were being raised for a church, and a young pastor was chosen to be in charge. This door was closed for Sheridan; but there was still another door, which was not found until some weeks later.

One day Bro. David and his wife went fishing up the Siletz River, running along the Pacific Coast for 50 miles and then going inland for 30 miles, winding and making its way. While looking for places to fish, they ran into the little community of Logsden. Mr. Hostetler inquired at the community store about a church or Sunday school. He found out there was none and there had not been one for sometime.

With this in mind David went back to Sheridan and talked it over with Bishop G. D. Shenk and Dewey Wolfer. These three were later chosen by the congregation to make a survey of the country. So, again, early one day they started out for Logsden. They went through Nashville and on the way stopped at every home, asking questions. They were very pleased at the responses the people made. The people were very much interested in seeing a little church and Sunday school started. I remember Dewey repeating what one woman said. She wished that they had come 10 or 15 years earlier while her children were growing up. They had never had any religious training. This was not the only family that had children, friends, and relatives who grew up without any religious training. There were many others in the community, even some parents themselves.

With this realization and a burden for these people, the committee of three went back to Sheridan to make its report. Right away the devil tried his best to hinder this work. People of the congregation began to say that it was too far away. It was a distance of 90 miles or so. Some could not leave their farm work to drive 180 miles each Sunday. They asked the committee if this was a farming community. It was not, so right away the people did not think they could go. If it was not a farming community they could not make a living. No final decision was made.

Weeks went by, and finally David, Dewey, and G. D. Shenk went canvassing again. They each went in separate cars, each in a different direction. They handed out bulletins telling the people to come to the service starting Sunday, November 27, 1950.

If I remember correctly, there were quite a few people who came. I remember that a group of us children were standing on the porch waiting for the people to come to start the church. I went as often as I could and there seemed to be good crowds, around the 70's and 80's.

That same year they also held the first Bible school. The attendance averaged between 70 and 80. Teachers from Sheridan were David Hostetler, his daughter Lois, Laverne Wolfer, Florence McTimmonds, Maynard Headings, and Clara Schrock Smith. The children were transported in farm trucks and cars. The children sang along the roads each time they went to and from school. They were a very happy group of boys and girls.

There were many discouragements and hindrances, as there usually are when any kind of work for Christ is

going forward. People of the community began starting other things which made the attendance drop. All this discouraged the teachers, and they quit the work. Dewey and Florence in spite of much determination moved out January 10, 1951. They had their many problems, but they were always worked out through prayer and faith in God. People of the community still tried hard to discourage them.

Bible school was carried on the following year again. The attendance was up and down throughout the term. During this time many children and young people had accepted Christ. Some have since moved away or lost out somewhere along the way. A few still remain and are growing in their Christian lives.

In the summer of 1952 a Service Unit came and held Bible school. It was in charge of Melvin Mishler, who is still residing in Sheridan, Oregon. In 1953 Bible school was held again with Bro. Paul Yoder in charge. The Unit brought out two trailer houses for teachers to live in. During the previous years there were also trailer houses and some tents. The following year, 1953, Gene Lemons and his wife, Vira, with the Service Unit labored each day with the children in Bible school. This Unit included Harold Reeder and his daughter, Elanore; Norma Jean Kauffman, Ruth Cowan, Faye Birkey, Doris Wolfer, Luella Bender, and Verna Hershberger. After the Bible school, Gene began coming every Sunday to help with the work because three couples from Sheridan planned to stop coming.

In the year of 1955 Sheridan released the mission to Albany congregation because the distance was shorter from Albany.

Bro. Gene Lemons was appointed as superintendent of Logsden. Teachers from Albany were also appointed: Orin and Ellen Kennel, Paul and Erva Vandiver, Bob and Esther Slagel, and Sam and Barbara Headings.

In June of 1955, Paul and Erva Vandiver with their son Richard moved into the community. The Vandivers were very much interested in the work. They made many friends, and this was also the beginning of girls' and boys' clubs. More recently the Vandiver family has moved to Colorado where they are working in a hospital. The girls' club is still progressing and the members are learning many things. Maetta Kennel and Vira Lemons are the leaders, and they provide much entertainment and activities which the girls all look forward to.

In October, 1955, Bro. Bob and Bessie Brown with children moved near the community. They also are

(Continued on Page 6)

## Titles Printed (Not Published) By John F. Funk and the Mennonite Publishing Company

JOHN A. HOSTETLER

The printing and publishing work of John F. Funk for the Mennonite Church is told in the book *God Uses Ink* (Herald Press, 1958). Among other appendixes included in that volume is a list of titles known to have been published by Funk. However, that list does not include the titles that were printed but not published by him. The following list contains titles that were printed by John F. Funk and his firm. Some of these titles carry the printers' imprint and others do not. In the great majority of cases the titles were printed for an author or a church conference. The source for the list is mainly *Two Centuries of Mennonite Literature* by Harold S. Bender but other items of a non-Mennonite character are included. The list is by no means exhaustive and there must have been many, many additional items. From this one can conclude that Funk not only served the church as a publisher but rendered a great service as printer to the authors in the denomination who otherwise would probably not have gotten their books into print.

John F. Funk was sole proprietor from 1863-1868. From 1869 to April 30, 1875, the business was a partnership with A. K. Funk and titles carried the imprint of "John F. Funk and Brother." The Mennonite Publishing Company began to function on May 1, 1875, and expired after fifty years, on April 30, 1925.

The printers' imprint was not always given. Most titles which Funk printed usually made it clear whether the item was printed or whether it was published, although during the first few years it was not absolutely clear. Printers' imprints in English in addition to the firm name given above also included "Office of the Herald of Truth" and frequently "John F. Funk, Printer." German versions of the imprint, usually prefaced by "Gedruckt bei," included "Mennonitischen Verlagshandlung," "Mennonitischen Verlagsanstalt," "Mennonitischen Verlags-Gesellschaft," and "Mennonitischen Buchdruckerei."

1864 *The Little Hymn Book*. Published by George Funk, pp. 47. (German title: *Das Kleine Lieder-Buch*, n.d. c. 1864.

1866 *Bericht der Verhandlungen...* (Fifth Amish Mennonite Ministers Conference, May 20-23, 1866, held near Danvers, McLean County, Illinois), pp. 16.

1867 *Bericht der Verhandlungen...* (Sixth Amish Mennonite Min-

isters Conference, June 9-12, 1867, at the home of John D. Yoder near West Liberty, Logan County, Ohio), pp. 13.

1868 *Kleine Sammlungen Geistiger Gedichte . . .* M. Z. Hunsicker und J. C. Hunsicker, Berlin, Canada, pp. 54.

— *Elements and Principles of Practical Penmanship*. H. A. Mumaw, pp. 83.

— *Die Angenehmen Stunden in Zion*, von Ulrich Steiner. Sonnenberg, Wayne Co., Ohio, pp. 63. Reprints: Elkhart, 1869, 1887; Biel, Switzerland, 1877.

1869 *[Bericht der] Verhandlungen . . .* (Eighth Annual Amish Mennonite Ministers Conference, May 16-18, 1869, held in the vicinity of Walnut Creek, Holmes County, Ohio), pp. 10.

1870 *Bericht der Verhandlungen . . .* (Ninth Annual Amish Mennonite Ministers Conference, June 5-8, 1870, held at the home of Christian Schantz, two and one-half miles from Archbold, Fulton County, Ohio), pp. 36.

1871 *Bericht der Verhandlungen . . .* (Tenth Amish Mennonite Ministers Conference, May 28-31, 1871, held in Livingston County, Illinois), pp. 30.

— *Bericht der Conferenz gehalten am 11. October 1872, im Yellow Creek Versammlungshause, in Elkhart County, Indiana*, pp. 4. First printed report of the Indiana Conference. No printer's imprint.

— *Eine Begebenheit . . .* (An account of the Amish division, in Germany and Switzerland from 1683 to 1700), pp. 54. Reprinted at Elkhart by the author in 1883; published by Funk in 1906.

— *Kleines Handbuechlein . . . Morgen- und Abend-Gebeter . . .* pp. 70, 32.

1872 *Bericht der Verhandlungen . . .* (Eleventh Annual Amish Mennonite Ministers Conference, May 19-22, 1872, at the home of Samuel D. Miller, Lagrange County, Indiana), pp. 39.

1873 *Bericht der Verhandlungen . . .* (Twelfth Annual Amish Mennonite Ministers Conference, June 1-4, 1873, held on the premises of Christian Yoder, two and one-half miles from

Orrville, Wayne County, Ohio), pp. 47.

1873 *The Science of Penmanship*. H. A. Mumaw, pp. 24.

— *Gems of Truth for Children*. H. B. Brenneman, pp. 78.

1874 *Gebet-Buch*. Johannes Sutter, pp. 152.

— *Bericht der Verhandlungen . . .* (Thirteenth Annual Amish Mennonite Ministers Conference, May 24-27, 1874, held on the premises of Johannes Conrad, Washington County, Iowa), pp. 16.

1875 *Des Herrn Fuehrungen im Lebensgange des George F. Mueller*, pp. 392.

— *Geistlicher Irrgarten . . .* (Broadside, 15 x 17).

— *Spiritual Labyrinth*. (Broadside, 15 x 17, date uncertain and one more edition).

— *Neue Zionsharfe, Eine Sammlung von Liedern . . .* 1875. Neunte Auflage. English title *Zions Harp . . .* 1924. Reprint 1941. Printed for the Apostolic Christian Church (ME II 885).

— *Bericht der Verhandlungen . . .* (Fourteenth Annual Amish Mennonite Ministers Conference, May 16-19, 1875, held on the premises of Christian Sutter, four miles from Hopedale, Tazewell County, Illinois), pp. 52.

— *Das Christenthum und der Stimmkasten . . .* S. D. Mast. (Appeared in *Herold der Wahrheit*, July 1874; no printer's imprint).

1876 *Bericht der Verhandlungen . . .* (Fifteenth Annual Amish Mennonite Ministers Conference, 1876, held on the premises of Peter Schad, near Archbold, Fulton County, Ohio), pp. 34.

— *Menschenflucht, und Gottesegen; Eine Erzaehlung aus der Zeit des dreissigjaehrigen Krieges*, von Herman Dyck, pp. 51.

— *Ist Das Tabakrauchen Eine Tugend . . .* pp. 32. Reprint: 1892. St. Joe, Arkansas, 1953.

c. 1877 *Aufmunterung . . .* J. M. Brenneman, pp. 47. The English counterpart, *Encouragement to Penitent Sinners and Joy Over Their Conversion*, was published by Funk in 1877.

1878 *Bericht der Verhandlungen . . .* (Sixteenth Annual Amish Mennonite Ministers Conference) (Continued on Page 5)

## SAMUEL COFFMAN

(Continued from Page 1)

They began their married life on Keagy's farm in Augusta County, Virginia. A few years later they bought a farm on Beaver Creek, near where the town of Spring Creek is now located. While living there Samuel was in the lot with eleven others for the ministry. One evening, before the lot was taken, he sat reading his Bible; his eyes fell upon John 13:18, "I speak not of you all, I know whom I have chosen." He immediately felt that the Lord would direct the work as He willed. He was not called to the ministry at this time. In 1852 he was again in the lot and the sacred obligation of declaring the Word of God fell upon him.

In 1858 they decided to move to the Dale Enterprise neighborhood. He sold his Beaver Creek farm and bought the one now occupied by Leonard Jones and family. Here they lived during the trying times of the Civil War. In 1860 just on the eve of the outbreak of the war the bishop in charge of the churches of Middle District, Virginia, died. The care of the churches fell upon Samuel Coffman. He was ordained bishop May 11, 1861.

On June 26 of the same year he received exemption from all military duty. The words were written on a small slip of ordinary paper, which seems to be torn from a larger sheet, read thus: "At a Regimental Court of Enquiry held for the 145th Regiment of Virginia Militia on the 26th day of June 1861 in Harrisonburg, in the County of Rockingham Samuel Coffman applied to be exempt and being examined by the Surgeon and Court it was ordered that he be exempt from all military duty. Samuel Barley Clerk of the 145th Regiment."

Those days, when Confederate and Federal armies occupied the Shenandoah Valley, were troublous times for the residents. They made every possible effort to save their property. A few miles northwest of the Coffman home was a wooded ridge. Here the people drove their horses and cattle to keep the soldiers from appropriating them for their own use. Soldiers were afraid to enter woodlands because of "bushwhackers." Here Samuel Coffman took his horses and they were safe to the end of the war. Unfortunately his fifteen head of cattle were driven away and only one was ever seen again and that was the poorest heifer of the lot. Soldiers searched the houses and valuables had to be hidden elsewhere. Their money they placed in a large heap of stones in the field. When they had an abundance of bread they hid part of it in shocks of corn fodder. The loaf from

which they were eating they kept in the old grandfather clock. One day, when the supply was exhausted with the exception of the loaf in the clock, a party of Federal soldiers rode up and demanded bread. Samuel Coffman told them his supply was not large enough to spare them any. They became very angry and as they rode away one yelled, "We'll be back tomorrow and 'gee hog' you half to death." This alarmed Samuel and he brought the loaf and told them to take it. They were too angry and rode on, however, they did not return next day.

Sometimes when his wife would prepare a meal, before the family could gather around the table to enjoy it, soldiers would come in, sit down to the table, and eat the food from before the eyes of the hungry children. Such scenes he had to witness patiently.

During the war he fearlessly preached the nonresistant faith. He taught his members that they should not fight and they were faithful to his teaching. Some went to the mountains for safety; some crossed the border into Federal territory; some were forced to go into the army and were imprisoned for not taking active part in fighting the enemy; and some forced to the front, either failed to fire their guns or shot into the air. When a Confederate General, who was encamped near Clover Hill, heard the position Bishop Coffman held and taught his brethren, he declared his intention to take Coffman and all his able-bodied followers and make them fight. Another said, "Coffman ought to be hung on the highest tree in the state of Virginia." When such messages reached him he decided it would be best to move his family across the line into Maryland or Pennsylvania. They packed their furniture, moved it out, and were almost ready to go when he felt it might not be wise after all and they carried everything back into the house again. He, himself, went north for a few weeks. A delegate to Richmond presented the Mennonites in their true light. They were called loyal citizens, but really conscientious about fighting. Then, upon the payment of an indemnity of \$500, exemption was granted all Mennonites.

They were urged to farm and raise supplies for the Confederate army. They were required to pay a tax of ten per cent of their products—wool, corn, oats, wheat, or anything useful to the Confederacy.

But the war finally came to a close and the people worked to again place themselves on substantial footing. It was well that Samuel Coffman did not need to make many purchases at the store in those days

for money was hard to get. Clothing was made at home, molasses was used instead of sugar, and other like economies saved the purchase price at the store if not the labor of providing them.

The next and last earthly home of Samuel Coffman was on Dry River, near the Bank Church—the farm now occupied by his son, Joseph. Most of his time was spent in church work and the management of affairs at home was left to a great extent to his faithful wife. She with the boys and girls successfully cared for things in his absence. Their children numbered twelve, six boys and six girls. Ten reached maturity. One boy died in infancy and one at the age of six years.

He was interested in mission work. In an old conference record we find this statement: "Bishop Coffman asked this conference to adopt some plan to extend the Gospel further than it has been done, especially the nonresistant doctrine." This with the fact that he made many trips into West Virginia show his concern for the lost beyond his home church. "Grandpa Coffman" and Doll, his gray horse, were general favorites with the children he met on his many horseback journeys into West Virginia. When they discovered a gray horse and rider in the distance they announced, "Here comes Grandpa Coffman!" He had a remarkable memory and could call them by name when he saw them the second time. He had beautiful white hair—a fact noted by one child at least. He gave her a nickel which she took and quickly ran to her mother exclaiming, "Mr. Coffman gave me this, bless his white-headed soul."

He was really a leader in the church. Many misunderstandings and difficulties were taken to him for settlement—a fact revealed in many of his letters preserved today. They also show many requests for help of different kinds, such as: to see that estates were settled rightly, to see to the moving of property shipped in by folks settling in Virginia, to borrow money, to select an ideal hired man with numerous good qualities, to collect old bills and demand their payment, etc. As could be expected some harshly criticized his work, but many expressed their gratitude for his labors both in the church and out of it.

One man in writing of him says, "He was a man of great worth to the church and wherever you found him. The Mennonite Church greatly increased under his care. He used Gospel precision in church government yet he was sufficiently lenient. His death was a great loss, both to the church and out of it."

In speaking of his father one of  
(Continued on Page 6)

## News and Notes

AT THE TOP. The peak of the news, at this time of writing, is the appearance of volume three of *The Mennonite Encyclopedia*. In the nick of time for Christmas it will add to the season's amenities. It will tempt many of us—and well may it do so, especially away from the creature comforts of the holidays—to undertake the journey from Ibersheim to Nyabasi. It is a long way with many stopping places, and we shall be busy during the year ahead.

THE PICTORIAL SIDE. Mennonites received considerable recognition in Vergilius Ferm's latest compilation, *Pictorial History of Protestantism*, published by the Philosophical Library, New York, 1957, at least in the amount of space allotted. The pictures cover pages 79 to 87 and are 32 in number. Early leaders and martyr scenes are represented as well as title pages of significant books. Six of the pictures show Amish and Mennonite costumes, which in number are out of proportion to the other themes considered.

DUTCH ANABAPTISM. Although source materials for the history of the Dutch movement are more extensive than those in South Germany and Switzerland the language handicaps research in this field. However, the following American graduate students are currently engaged in the study of Dutch Anabaptist history; William Keeney, on Dirk Philips, at Hartford Theological Seminary; Henry Poettcker, on Menno Simons, at Princeton Theological Seminary; Cornelius J. Dyck, on theology of Dutch Anabaptism, at the University of Chicago; and Solomon Yoder, on the Dutch Anabaptist view of the state, at the University of Pennsylvania.

SINGERS GLEN. The story of Joseph Funk at the mountain village of Singers Glen, pioneering in the teaching and publishing of church music, is full of human interest as well as historical significance. It is told over and over again in books and periodicals. The latest to come to the editor's attention was found in a journal for organists, *American Guild of Organists Quarterly*, the October 1957 issue. The author, Leonard Ellinwood, is one of the country's leading organists and an author of several books on music. His article appears elsewhere in this issue of the *Bulletin*.

MAGAZINE ARTICLES. A report of the Sixth World Congress of Mennonites held at Karlsruhe, Germany, in August of the past year, appeared in *The Christian Century*, October 2, 1957. Written by Jacob

J. Einz, it is a comprehensive and interpretative account of that important meeting. "Go Dutch," by Marion E. Brader in the *Scholastic Teacher*, October 11, 1957, is chiefly about Amish in Lancaster County. It has slight education value—its main purpose—and perpetuates some of the common misunderstandings.

## TITLES PRINTED BY FUNK

(Continued from Page 3)

ence, June 9-12, 1878, held near Eureka, Woodford County, Illinois), pp. 18.

— *Horse Owners' Guide*. A. H. Roe, Veterinary Surgeon, pp. 128.

1879 *An die in den Vereinigten Staaten aus Sued-Russland eingewanderten sogenannten Menninisten*. Thomas Harvey and Isaac Robson, pp. 8. An address from two English Quakers, February 8, 1879.

1880 *Encouragement to Early Piety, for the Young*, by Samuel Godshalk. Relating to the Death of his Son Henry, pp. 48.

1883 *Eine Vermahnungs-Schreiben von Peter Oberlin* . . . pp. 34.

1884 *Proceedings of the Mennonite Conference in the Valley of Virginia*, pp. 37. Contains minutes of previous conferences; 1835, and proceedings from 1860 to 1884.

1888 *History of the Mennonites*. Daniel K. Cassel, Philadelphia, pp. 450. No Mennonite Publishing Company imprint appears, but the printing was by them. *HT (Herald of Truth)*, 1888, p. 136.

1891 *Fundamental Bible References*. J. S. Coffman. 1891, pp. 4. Publisher unknown, but presumably the author; no printer's imprint.

1891 Conference Report. Report of the [Indiana] Conference held at the Olive Church in Elkhart County, Indiana, October 9, 1891, pp. 12. Also printed in German.

1892 *Unparteiische Liedersammlung* . . . Revidirt und vermehrt. S. D. Guengerich, pp. 494. Reprints: Elkhart, 1907; published at Arthur, Illinois, 1928 and 1940, and at Scottdale in 1954.

c. — *Andreas Decker und seinen Nachkommen*. J. J. Johnson, pp. 10.

— *Bericht ueber die Zwei Beratungen . . . Vereinigung zur Missions-thaetigkeit* . . . pp. 12.

1897 *A Complete History of Christian Gnaegi* . . . Elias Gnagey. Meyersdale, Pennsylvania, pp. 197.

c. 1900 *Die Wahre Freundschaft Mit Jesu*. [Von] St. A. (n.d., n.p.), pp. 63. (See *Two Centuries* . . . p. 61; no printer's imprint.)

— *A Talk with Church Members*. By Daniel Kauffman. Published by J. S. Shoemaker, Dakota, Illinois, pp. 142. No printer's imprint.

c. — *Constitution, Rules, and Discipline of the Indiana and Michigan Conference*, pp. 16.

1901 *Ausgewaehlte Schriften von Peter Peters*, pp. 498.

1906 *Unparteiisches Liederbuch*. 353 hymns. The 1915 edition has 506 pages. Reprint: Scottdale, 1915. Church of God in Christ Mennonite.

— *Gesangbuch Mit Noten* . . . (See Hohman, *Outlines*, p. 47).

1907 *Liedersammlung* . . . pp. 514. Published by S. D. Guengerich, 1892. Printed at Elkhart 1907, 1916; Arthur 1928; Scottdale 1940; published at Scottdale 1954.

1908 *Wordsworth, A Study in Memory and Mysticism*. S. F. Gingerich, Professor of English Literature, Goshen College, pp. 207.

— *Das Wachsame Auge Gottes* . . . Johann Toews, pp. 24.

1911 *Liedersammlung* (Baer's), pp. 342. Printed at Elkhart 1911, 1929; at Lancaster 1864, 1867, 1870, 1876, 1886, 1891, 1900, 1905; Scottdale 1917 (published?) 1924, 1929, 1936, 1941, 1942, 1945, 1954.

1913 *Ein Register von Liedern und Schriften . . . Amischen Gemeinden*. 1913.

1915 *Restitution* . . . Henry Funk, pp. 448. (Tr. from German to English by A. B. Kolb from the 1763 edition).

1920 *Hinterlassne Schriften* . . . David A. Troyer, pp. 183. Published by S. D. Guengerich. Reprint: Arthur 1925.

n.d. *Huelsbuch fuer den konfirmandenunterricht*. Martin Goffeney, pp. 50.

n.d. *Die Hirtenreue Jesu Christi*, Ein Geschenk fuer Kinder, pp. 30.

n.d. *Geschlechtsregister von Andreas Decker*, J. J. Johnson, Goshen, Ind., pp. 10.

## LOGSDEN MENNONITE CHURCH

(Continued from Page 2)

contributing much to the work. Bro. Bob with the help of Bro. Paul Vandiver started a boys' club. Because of the problem of transportation and getting enough workers, it was discontinued. In February, 1956, Bro. Willard and Maetta Kennel with children moved there, and they are also filling a large place. Just recently they were appointed sponsors of the young people's group. This work is moving forward, with increased attendance each time it meets. The beginning date of Young People's Organization was February 21, 1957, with 19 young people enrolled.

On June 26, 1955, a radio program was started over KNPT, Newport, Oregon. It is still on the air with Bro. Allen Erb as minister. It has proven to be a great success in the work.

Some months ago John and Erma Jantzi moved to Toledo. They come to worship with the group at Logsdon every Sunday. John was appointed secretary at the last workers' meeting.

Communion has been held twice thus far. At the last communion service eight souls were received into the church.

The Logsdon Church was organized July 29, 1956. The day began with regular morning worship. After church those who wanted to be there for the organization stayed for dinner. At 2:00 p. m. the meeting began with Milton Martin leading two congregational songs. Scripture and prayer were led by George Kauffman. A special song by a girls' quartet was arranged by Connie Martin. The quartet was composed of Doris and Diane Wolfer from Sweet Home congregation, Elanore Reeder from Tangent congregation, and Connie Martin of the Albany congregation. Dewey Wolfer then read the history of the Logsdon Church. A sermon was given by Raymond Mishler. Then the presentation of applications for membership in the Logsdon Mennonite Church was given by Allen H. Erb, Bishop of Albany congregation. There were 19 charter members. They were as follows: Dewey and Florence Wolfer, Rosalie Kentta, Gene and Vira Lemmons, Willard and Mae Kennel, Russel Kennel, John and Erma Jantzi, Richard and Lucyle Grenfell, William and Mary Grenfell, Letha Hamilton, Katie Rariden, Rosie Hangar, Linda Bilyu, and Nancy Carpenter. After the presentation the song "Blest Be the Tie that Binds" was led by Milton Martin. Dedication prayer and benediction were then led by Bro. Erb. The election of officers followed. That same evening Bro. Gene Lem-

ons was licensed as pastor. Bro. Erb preached the sermon and then proceeded with the ceremony. After the charge by Bro. Erb, Gene Lemmons responded. A charge was also given to the congregation, to which Willard Kennel responded. A prayer of dedication ended the meeting. Gene and Vira are now living and serving at Logsdon.

As reported above we began with 19 charter members. Right now we have a total of 31 or more. Members added since then are Alene and Maxine Hangar, Mary and Ruth Burnell, Linda Lemons, Lila Burnell, Donna Hamilton, Bob and Bessie Brown, Jim and Rick Brown, Nancy and Mary Lou Brown. The work is steadily advancing and souls are being won into the Kingdom of Christ.

## SAMUEL COFFMAN

(Continued from Page 4)

his sons said, "In church affairs father was never contentious. He gave his opinion and his decision was almost always found the most practical. He was persuasive rather than commanding. He made the person who came to him for advice responsible for his own doings. He was no faultfinder. He thought everything should be done decently and in order and planned to have it so."

He was frequently called to ordination and communion services. He preached many funeral sermons. Among his papers the individual records of two hundred and twelve funerals were found. This figure does not represent the total number of such services he had conducted. He also performed many marriage ceremonies. It was said that the solemnity of the occasion so impressed him he became so nervous he had to hold to a chair for support during the ceremony.

This was one of his favorite hymns:

You may sing of the beauty of mountain and dale,  
Of the silvery streamlet and flowers of the vale;  
But the place most delightful this earth can afford,  
Is the place of devotion—the house of the Lord.

You may boast of the sweetness of day's early dawn—  
Of the sky's softening graces when day is just gone;  
But there's no other season of time can compare  
With the hour of devotion—the season of prayer.

You may value the friendships of youth and of age,  
And select for your comrades the noble and sage;  
But the friends that most cheer me on life's rugged road,  
Are the friends of my Master—the children of God.

You may talk of your prospects—of fame or of wealth,  
And the hopes that oft flatter the favorites of health;  
But the hope of bright glory—of heavenly bliss  
Take away every other, and give me but this.

One of his favorite Scriptures was the fifty-third chapter of Isaiah. He often took his text from its verses. Several other favorite texts were: Matt. 18: 20, "For where two or three are gathered together, there am I in the midst of them," and John 3: 14, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." He frequently spoke of the uncertainty of life and the importance of being ready when the last call comes. One of his daughters says, "I often saw him standing in the pulpit with tears warning the sinner and encouraging the saint." Some thoughts he gave at different times which are left on record follow:

"We are greatly indebted to God for His love in sending His Son into the world, bringing his precious Gospel with Him. Had He not done so, we perhaps would be like the heathen, bowing down to wood and stone—the workmanship of our own hands."

"All flesh is grass . . . . The grass withereth, the flower fadeth but the Word of God shall stand forever." We should seek a city which is above. All below is vanity, the cities of this world will soon pass away with this world and the glory thereof. How important it is that the ministers of God cry aloud and warn the people of their sin and show them the importance of turning to the Lord and accepting his kind offers of grace."

To young ministers he said, "Put your trust in God, do your duty, preach the unadulterated Word to the unconverted. As Jonah who preached the judgment of God to the Ninevehites, warn the people, tell them of the destruction hanging over them."

At one of the last conferences he attended the clerk recorded the following: "Bishop Coffman was the first to speak. He said these were very important meetings. He has been a member of this body for the last forty years, and is considerably past the meridian of his life; the sun is fast approaching its setting and he feels a desire to discharge faithfully every duty of his calling, that at the close of his labors here, the Lord would greet him with the blessed words, 'Well done, good and faithful servant, enter thou therefore into the joys of thy Lord.' He exhorts every member of this body to seriously consider every question that

(Continued on Page 8)

## Singer's Glen—A Plea for the Local History of Music<sup>1</sup>

LEONARD ELLINWOOD

(Mr. Ellinwood is organist at the Washington Cathedral, Washington, D. C. His article first appeared in the *American Guild of Organists Quarterly*, October, 1957, from where it is reprinted with permission. Ed.)

Virginia, this year, is making much ado about the settlement of Jamestown; newspapers and magazines have been replete with articles on many aspects of the incidents of its founding and early life. Almost completely ignored is the musical side of those significant days.

For hymnal, the colonists brought with them the *Whole Book of Psalms*, the "Old Version" of metrical paraphrases by Sternhold, Hopkins, and others which was compiled in the middle of the previous century and used by most English-speaking worshippers throughout the seventeenth century. Only one text from this collection has survived in our modern hymnals for use in anniversary services—the famous "Old Hundredth," "All people that on earth do dwell." The colonists probably sang the musical settings of Thomas Est's *Psalter* of 1592 from which the Episcopal Hymnal 1940 still has ten tunes: "Commandments," "St. Flavain," "St. Michael," "Spires," "Winchester Old," "Windsor," "Old 100th," "Old 112th," "Old 120th," and "Old 124th."

Sixty years after Jamestown was first settled, a German immigrant, John Lederer, followed the James River westward, crossed the Blue Ridge, and explored the Shenandoah Valley. In 1722 another German, Michael Wohlfarth, led the way up the Valley from Pennsylvania into North Carolina—a route used by large groups of Moravians in the 1750's. Some of these Moravians remained to settle in the Valley. They were followed by Mennonites and Scotch-Irish Presbyterians. Both settled in considerable numbers, so that by 1810 Rockingham County had a population of 12,500.

Ca. 1815, in the county seat at Harrisonburg, Ananias Davission (1780-1857) brought out the first of five editions of his *Kentucky Harmony*, the first music book to be published in the South and one widely copied in subsequent collections. Most of his books, not all of them music collections, were "printed and sold by the author in Harrisonburg . . ." A *Supplement to the Kentucky Harmony* appeared in 1820 which also had at least three editions. In the preface to this *Supplement*, Davission speaks of himself as a retired (aged 45) singing teacher. His subsequent

years were spent at Mt. Vernon Forge, just south of Port Republic, where he published at least one more work. He was buried in the Cross Keys Presbyterian Churchyard, where his tombstone may still be seen.

Davission's tune-books used the four-shape "patent" notes, and contained many fuguing tunes and others since labelled folk-hymns and white spirituals. Each of these topics has a long and fascinating history which cannot be considered here.<sup>2</sup>

The leading printer of this period in Harrisonburg was Lawrence Wartmann, whose *Rockingham Weekly Register* began its long run in 1822. A year or so after Davission's first edition appeared, the Wartmann press brought out the first work of a musician destined to have a wide influence during the following half-century, Joseph Funk's *Choral Music*, in German text with the four-shape "patent" notes. Although the exact dates of imprint are not known for the first editions of Davission and Funk, we do know that the latter's work cites the *Kentucky Harmony* as the source of several tunes. *Choral Music* has a long foreword by Pastor Johannes Braun regretting "that we Germans, especially in these parts, are so backward in the practice of the vocal art . . ." and urging the establishment and support of singing schools.

Not too much is known of Funk's early life.<sup>3</sup> He was born in 1777 in Berks County, Pennsylvania, the eleventh child of a Mennonite preacher, the grandson of Bishop Heinrich Funk. In 1786, his father, Henry Funk, brought the family south, cleared land settled up a side valley off the main Shenandoah Valley at the eastern foot of Little North Mountain. As a young man, Joseph moved over into an adjacent glen, cleared his own land and erected a log cabin near a copious spring. He married twice and raised 14 children. Nothing is known of his education; coming from a family with at least two generations of clergy, he was probably well taught at home.

His first music collection, mentioned earlier, was published when he was 39 years old, shortly after his second marriage. Again silence until 1832 (aged 55) when he brought out the first edition of *A Compilation of Genuine Church Music, Comprising a Variety of Meters, All Harmonized for Three Voices Together with a Copious Elucidation of the Science of Vocal Music*. This was in English, reflecting the growing

Americanization of the German population of the Valley. Like its predecessors, it employed the four-shaped notation. It was printed at Winchester, 60 miles to the north, and bound in Charlottesville, 40 miles to the east—over primitive wagon roads.

The following year his second wife died. In 1837 a small loom house which he had erected next to the spring shortly after his first marriage was converted into a school house—perhaps so this 60-year-old youngster could conduct his singing classes without disturbing the rest of his now large family. During the next decade two more editions of the *Genuine Church Music* were published.

In 1837 he also published a 460-page English translation of the Mennonite *Confession of Faith* with an extended introduction in which he detailed the history of the sect. That same year, his daughter Mary married John Kieffer and moved west to take up land in Missouri. The 38 volumes which he sent west with her constituted a remarkably well-rounded library for the period—evidence of a truly cultured home.

In 1845, he wrote Mary about turning over his farm to two of her brothers, selling all but the basic essentials of his goods at auction "in order to be disengaged from other cares of a secular kind" so that he could devote the remainder of his days exclusively to the teaching of music. At the time he wrote, he was in Spotsylvania County, 100 miles from home, conducting daily singing classes with his son Timothy.

In 1847 (aged 70) Joseph Funk bought a printing press in Richmond and a large screw for the binding press in Lynchburg. Both were shipped by flatboat on the James River to Scottsville whence they were hauled by wagon over the Blue Ridge 80 miles to the Funk homestead. Music type and other supplies were purchased in Philadelphia, paper from a mill on Mossy Creek, 20 miles southwest of the homestead near Bridgewater. In a letter of July 17, 1847, he wrote to Mary:

Solomon and Benjamin are printing a fourth edition of our music, and are bringing it out in the most splendid and elegant manner, far superior to any of the former editions. We have converted the loom house to a Printing Office, and built a shed to the porch end for the Bindery, and we are handsomely fixed. Myself and Timothy have seven singing schools on hand.

Solomon had previously served an apprenticeship under Wartmann, the  
(Continued on Page 8)

## SINGER'S GLEN

(Continued from Page 7)

Harrisonburg printer mentioned earlier.

There have been twenty editions in all, the latest in 1942. The title changed to *Harmonia Sacra* in 1851,<sup>4</sup> and the 4-shaped notation to the 7-shaped system at the same time. Before 1860, members of the family had taught singing schools in over a dozen Virginia counties, and no less than 80,000 copies of the tune-book sold.

For over half a century the site of Joseph Funk's homestead had been known as Mountain Valley. In 1860, when a postoffice was established there, the name was officially made Singer's Glen. After all, the bulk of its business must have come from the activities of this octogenarian Mennonite singer! Today the population of the Glen is 126; it probably was never more than 200, and then as now mostly Funks.

In July 1859, Funk & Sons began publication of a monthly magazine, *The Southern Musical Advocate and Singer's Friend*. After 21 issues, it ceased publication in March 1861 because of the War. Joseph Funk died the following year at the ripe old age of 85 years and 9 months. His magazine resumed publication in 1867. In 1870 its name was changed to *The Musical Million, a Journal of Music, Poetry, and Chaste Home Literature*. In 1879, this with the related publishing interests moved to Dayton, Virginia, 10 miles to the southwest, where it continued to appear until 1913.

One of the early contributors to the *Advocate* and *The Musical Million* was Aldine S. Kieffer (1840-1904) the son of Joseph Funk's daughter Mary. In 1873 he, with his brother-in-law Ephraim Ruebush took over the publishing firm, in later years incorporated as the Ruebush-Kieffer Company. Until recently it continued to publish under the name of Joseph K. Ruebush Company.

People still sing in the Glen, even though the press is silent. The old loom house was finally torn down about 15 years ago, but the old spring still flows copiously. The old log house still stands where it was first erected although its logs are covered with a new exterior.<sup>5</sup> On the corner of the lot, near the highway, a monument with a bronze tablet telling in brief the story of the Glen "was erected in 1947 by Funk's descendants and others who cherish his work and honor his character."

My purpose in tracing the history of Singer's Glen thus briefly has not been to tell a story which may be familiar to some of you, but rather

to cite it as one example of the manifold details which together make up the history of music in America. There is hardly a city or village, especially in the older sections of our country, which does not have its own part in this history, provided someone with the proper musical background is there to record it.

Parish histories too often trace the history of the church building and the successive rectors but fail to include a chapter which tells of their organ, their musicians, and the repertory with which they have praised God over the years.

Hidden away in old churches, sometimes replaced by electronic imitations, are many lovely old organs which need restoration and preservation lest an important phase of American art and industry disappear entirely from the scene. Thanks to the patient study and search of a few men like Frank R. Webber and John van V. Elsworth, we are beginning to have recorded some information on a few of the leading organ builders of the nineteenth century. But there were many organs built locally. Wayland<sup>6</sup> mentions one such not far from Singer's Glen, as well as what may have been a reed-organ factory. Who knows whether any of these instruments are still extant?

At the Guild Convention in New York, in the summer of 1956, an enthusiastic group of young people started the Organ Historical Society which has since issued four numbers of an interesting mimeographed quarterly, appropriately called *The Tracker*.<sup>7</sup> A part of this interesting group's routine will include the periodic investigations and analytical inspections of old organs.

Let me conclude by urging each of you to become local historians, to search out the musical history of your environment, to get your facts straight, and to record them in your parish history or in articles in some of the organ magazines.

## NOTES:

<sup>1</sup> A paper read at the American Guild of Organists Regional Convention in Lynchburg, Virginia, on May 1, 1957.

<sup>2</sup> Cf. *History of American Church Music* (Ellinwood) and the works cited there, especially George Pullen Jackson's *White Spirituals in the Southern Uplands*, 1933.

<sup>3</sup> Biographical data is from John W. Wayland, *Joseph Funk, Father of Song in Northern Virginia*, 1912.

<sup>4</sup> Occasionally referred to as "Hominy Soaker" by younger element, much to the old man's annoyance.

<sup>5</sup> Pictures of the printing shop, log cabin, and spring may be seen in the article on Singer's Glen by Evelyn Sherrill and Ben Hibbs in *Country Gentleman*, CIV, 9 (September 1934), pp. 14-5, 69-70.

<sup>6</sup> John W. Wayland, *History of Rockingham County, Virginia*, 1912.

<sup>7</sup> Kenneth F. Simmons, Editor, 20 Devonwood Road, Wayne, Pennsylvania.

## SAMUEL COFFMAN

(Continued from Page 6)

will be presented to this conference. He said we profess to be a nonresistant people believing it to be a true doctrine of the Bible, and it is apparent that it is taking root in other churches . . . He also said swearing of oaths under all circumstances is contrary to the Scripture and should be guarded against. Pride and the fashions of the world in its various forms should not be indulged in, and its baneful influence should not be suffered to invade the heart of any child of God. He feels pained to see that there is too much of it making its appearance in the church. We should endeavor to build on the true foundation, which is Jesus Christ."

During the summer of 1894 he became ill with neuralgia of the heart, which was followed by typhoid fever. At times during his illness he was in a delirium. He seemed to see into the past and into the future. Shortly before his death he spoke of his "blessed Bible" and asked that John 14 be read. When the eighth verse was read he said, "Yes, show us the Father and it sufficeth us."

August 26, 1894, he began life anew in the land beyond. Were his labors and tears for his church in vain? "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord," I Cor. 15:58. Inasmuch as he to the best of his ability fulfilled the first part of this Scripture, we can say surely his labor was not in vain.

## As Others See Us . . .

The anonymous reviewer of *Spiritual and Anabaptist Writers*, edited by George Hunston Williams and Angel M. Mergal, in *The Times Literary Supplement*, August 9, 1957:

In certain respects the Anabaptists won a belated triumph. Today their idea of the Church as the community of faithful believers in the midst of a hostile or indifferent world seems nearer the truth than the state-church ideal of Luther, Calvin and the Tudors. Until the recent revival of Calvinist Augustinianism they seemed to have triumphed in ethics; for in opposition to Luther and Calvin they preached the freedom of the will and a dynamic morality. The basis of this was not, however, a liberal pragmatism but either Biblical literalism or a desire to be filled with God and identified with Christ.

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## A Short Biography of David G. Kauffman

HOPE KAUFFMAN

Stephen and Mary King Kauffman of Garden City, Missouri, named their new son David Gideon. Born on May 2, 1878, he was the sixth of eight children. Nearly twenty-four years later, on January 30, 1902, he was married to Anna King, daughter of Abraham and Mattie Yoder King of West Liberty, Ohio. According to his son Carl, he and his wife lived on the home place in Missouri, where their six children were born, until March 1916. A record by David's own hand indicates that he arrived in North Dakota on March 23, 1916. The family home was built near Minot.

The six children born to David and Anna were Carl; Nelson; and two sets of twins, Floy (Mrs. Wallace Kauffman) and Floyd; and Harold and Herbert (deceased). David loved singing; in the early years in North Dakota he taught singing classes at various places in that state and in Montana. His major contribution to the church in those years was that of a sincere Christian father and layman. Although at times he served as trustee, mission board member, or visitation committeeman, his influence was decisive in the home. His children are a living testimony of this. Nelson and Floyd are bishops in the Mennonite Church; Carl is a deacon; and Floy, a minister's wife.

On August 7, 1954, at the age of seventy-six, he passed on, eight and one-half years after his wife. After her death he spent much of his time traveling and helping with building projects at a number of mission communities in the Middle West. The material and spiritual support he gave was his major contribution to the church in his later years, and it is chiefly to these last eight years that this article pertains.

One of the first places where David Kauffman made his influence felt during this period was in northern Minnesota at White Earth, specifically in the building of the Strawberry Lake Church house. His contributions to this community continued until his last sickness shortly before his death.

He was already sixty-eight years



DAVID G. KAUFFMAN, 1878-1954

old when he was asked to direct the building of the church at Strawberry Lake. Andrew Glick of North Dakota writes, "His wide experience at building and handling men fitted him especially to serve as a 'boss.' It frequently happened that groups of men came together here and there with no organization, some with little experience, and often there was no leader among them. It was then that 'Grandpa Kauffman' (as he was familiarly known) filled a large place in the work.

"He gave much material and financial aid to the work and to the workers at this place (White Earth). His contributions were not all in the line of material things. He had a keen interest in the spiritual welfare of the church."

Llewellyn Groff, of Omega, Minnesota, worked with David Kauffman in this community. He writes, "After he saw the poor farm machinery we used, he bought a tractor, disk, cultivator, loader, plow." Later on Brother Kauffman purchased a used Dodge car, "an old new Dodge car, as they called it, to haul people to Bible School, Sunday school, and Church." Another purchase was a set of 32-volt batteries and a generator which he installed in the large three-car garage he had built for the mission workers, thus providing them with electric lights.

(Continued on Page 2)

## Brief Biographical Sketch of Jacob Wisler, 1808-89

J. C. WENGER

Born in Bucks County, Pennsylvania, October 31, 1808, the eighth child of Christian Wisler and Susan Holdeman, Jacob Wisler moved with his parents to Columbiana County, Ohio, about 1820. There he grew to manhood and on November 19, 1827 he married Mary Hoover (1818-60), daughter of David L. Hoover, who had been born in Lancaster County, Pa., and Esther Lehman, who had been born in Franklin County, Pa. To this union were born at least seven children: Deacon David (1830-1902); Hannah (1832-99), who was mentally ill; three daughters, Susanna (1834-1903); Magdalena (1836-85); and Mary (1840-84), who married three Culp brothers, Henry, David, and Joseph G. respectively; Elizabeth, who died as a child; and John H. (1842-1916), the famous importer of Belgian horses. In 1833 Jacob was ordained to the ministry, certainly in the Midway Church (then in Columbiana, now in Mahoning County, Ohio) and almost certainly by Bishop Jacob Nold. In 1848 he and his family moved to Elkhart County, Indiana, and settled on a farm in Sec. 19 of Harrison township, one mile north of the Yellow Creek Church and two and three-fourths miles west. His second wife was Catherine Knopp (1819-88); this union was childless. In 1850 Bishop Martin Hoover, 89, died at Yellow Creek. In 1851 Bishop Abraham Rohrer of Medina County, Ohio, who had ordained Hoover bishop just before he came to Elkhart County in 1845, came to the Yellow Creek Church and ordained Wisler as bishop. The following meetinghouses were in the district before 1865: Yellow Creek, Shaum, Holdeman, Blosser, Christopher, and Clinton Brick.

Wisler's conservative attitudes caused Preacher Joseph Rohrer to leave the Mennonite Church and unite with the Evangelical Church. Wisler also did not get along well with Deacon Joseph Holdeman of the Holdeman Congregation. Much more serious were his differences with Preacher Daniel Brenneman of

(Continued on Page 4)

## DAVID G. KAUFFMAN

(Continued from Page One)

His interest in the work at White Earth was permanent, for he purchased forty acres of land near the church on which he built himself a cabin, a second cabin for the church, and a house for Gerald Derstine, one of the workers at this mission church. He spent his last summers there, helping with the work as well as diverting himself with fishing and gardening.

David Kauffman also helped to build the church at Loman, another mission station in northern Minnesota. Irwin Schantz of Loman writes, "Brother Kauffman spent the summer of 1948 at Loman helping to build the church. He was overseer and worked well with those who helped. . . . He was always cheerful and willing to do what he could."

Although his concern for the work in Minnesota was constant, he also saw needs and opportunities at other places. He gave of his time, effort, and means for the mission work at Hannibal, Missouri, where his son Nelson was then pastor. Here he spent about eight months helping to remodel the mission home, bringing along his electric saw and many other tools. Mrs. Nelson Kauffman writes that "he gave of his services free of charge and donated besides. He was up early and only rested a little while after dinner." At another time he spent six months at Hannibal, repainting the church basement and helping in the visitation work. Mrs. Kauffman says, "He endeared himself to everyone in the congregation."

Brother Kauffman also helped to build the Bethel Springs Mennonite School near Culp, Arkansas. Again he served as advisor and supervisor. Merle E. Yoder, Belleville, Pennsylvania, one of the construction unit members, writes, "However, he was not the usual type of supervisor. He worked right along with us four young men and showed great patience with such 'green' builders as we were. He took time to show me how to do electrical wiring."

"I never heard anyone speak an unkind word about him. Everyone seemed to respect his ideas and his ways of working. Naturally, 'Grandpa Kauffman' had his shortcomings, but they were so badly outnumbered we ignored them, and today I can't even remember what they might have been." Chester J. Kenagy, also of Belleville, Pennsylvania, and another unit member, writes, "He seemed to have much pleasure in serving in this lowly way for the Lord and the Church."

By 1947 the school building was sufficiently finished for use. Brother Kauffman, now nearly seventy, felt

(Continued on Page 3)

## Book Reviews

*The Recovery of the Anabaptist Vision; a Sixtieth Anniversary Tribute to Harold S. Bender*, edited by Guy F. Hershberger; Scottdale, Pa., Herald Press (1957); \$3.60 pages; \$4.50.

Although our Swiss-German ancestors kept contact with their Anabaptist forebears through the *Martyrs Mirror*, the *Ausbund*, the writings of some of the Anabaptist leaders, and confessions of faith, they gave little thought to the essence of Anabaptism and its role in history. With the awakening of the Mennonite Church in the past century, there has come an interest in an examination of the fountain from which we spring. This historical interest has been anticipated and supported by the work of scholars outside our own greater Mennonite brotherhood. In the earlier years researchers were few, resources comparatively scanty. In the last three decades there has been a multiplication of both researchers and resources. The once despised, misunderstood Anabaptists have finally found favor. Our own people have come to know the heroes of faith who have gone before them. Church historians still call the Anabaptists a radical wing of the Reformation, but they pronounce the word radical with a new tone.

In December, 1943, the American Society of Church History first heard Harold S. Bender describe the "Anabaptist vision." Published in *Church History*, reprinted in the *Mennonite Quarterly Review*, and reprinted a number of times as a pamphlet, "The Anabaptist Vision" has become a classic document—a concise statement of the character and significance of Anabaptism. It was a sort of first fruit in the series of interpretative studies that have resulted from the recent upsurge in Anabaptist studies.

For while "The Anabaptist Vision" summarized Anabaptism, it was too brief to satisfy those who were asking for more extensive discussions of various aspects of the movement. People were wondering about the beliefs and practices of the Anabaptists on such questions as the nature of the church, individual responsibility, relations to the state, attitudes toward wealth and human relations, the relations of the Anabaptists to other Reformers, their impact on society, and their relation to the early church and to present Protestantism. Other scholars beside Brother Bender were doing significant research in these areas.

July 19, 1957, on board an ocean liner H. S. Bender opened a package containing a volume designed as a tribute to him on his sixtieth

birthday anniversary. It was *The Recovery of the Anabaptist Vision*—a series of essays by twenty-two persons who have been active in research in Anabaptist history. Divided into four groups, these essays deal with Anabaptist research and interpretation, the rise of Anabaptism, the theology of Anabaptism, and Anabaptism in history. With so many persons contributing to the volume, it is only to be expected that each reader will respond differently to the individual essay. The average reader will find some essays a bit heavy. Other essays, equally valuable, will speak in terms and of things with which he is more familiar. Some will take several readings before their message becomes meaningful. Some persons may want to browse in it, reading an essay here and an essay there. Others will read it from cover to cover and then start over again. It is a book that the non-Mennonite scholar of church history will rank among the "musts" for an understanding of the Anabaptist-Mennonite movement. Mennonites owe it to themselves to study the book for the understanding it will give them of their own spiritual heritage.

Guy F. Hershberger, the editor, is to be commended for the work he has done in collecting these essays and seeing them through the various stages of publication. The magnitude of his achievement is heightened by the fact that he was able to solicit the help of so many of Brother Bender's associates without allowing Brother Bender to suspect the tribute coming to him in the form of this book. —N. P. Springer

*God Uses Ink, The Heritage and Mission of the Mennonite Publishing House After Fifty Years*. Written by John A. Hostetler. Published by Herald Press, Scottdale, Pa., 1958. Pp. 264, illustrated. \$2.75.

Much is in a title. Editors and publishers are no doubt right when they favor manuscripts with arresting and meaningful titles. Little in this title indicates a work of historical scholarship, although it is that. The author wears his learning lightly, much to the profit of the reader and, one suspects, to the historian. The careful organization of the materials, the documentation in notes and appendices, as well as the attention to details reveal clearly an historian at work. Important to the author, also, is interpretation and perspective. The book is a specialized piece of historical writing—the recent history of one particular activity of a religious denomination in the United States and Canada—but this is seen within the framework of the denomination's larger history

(Continued on Page 3)

## BOOK REVIEWS

(Continued from Page 2)

and faith, and, as the main title implies, in relation to the work of God in history.

Specifically, the book is the story of the Mennonite Publishing House at Scottdale, Pennsylvania, now remembering fifty years of life and work. As such it is the history of a denominational publishing venture, that of the (Old) Mennonite Church. More comprehensively, however, the book covers the antecedents of Scottdale, the activities of Mennonite printing and publishing when they were still in private hands for the most part. The first third of the book is about these earlier enterprises. Here the author throws some new light on old subjects, but his principal contribution is the full history of the Mennonite Publishing House.

The strengths of this book are many. It is a useful historical work both as an account to read and study as well as a compendium to consult. For the latter purpose the index might have been fuller. Judged by the aim of the author, to provide a report to the Mennonite constituency, it is both factual and readable. As intimated above, this is no dry history book. It contains much of human interest; the characters are convincing; they come to life. There are overtones of humor, and one sees both the strong points and foibles of leaders. The author is keenly sensitive to spiritual issues. The reader remembers the piety of the Funks, the spiritual breadth of Aaron Loucks, the firm convictions of Daniel Kauffman, John Horsch, and others. The chapter about "The Mennonite Book and Tract Society," since it pertains primarily to an organization, comes less to life, possibly because the author did not have access to materials about a personality as much alive as John W. Weaver.

The chief point of strength is certainly the interpretation and perspective the author provides. He knows the problems faced by denominational publishers in America today; he is aware of the problems and opportunities faced by Mennonites. In the last chapter, "The Impact of the Press," he seeks to evaluate the past and look into the future. The Christian historian may be able to obtain at least a glimpse to see how God uses ink. Have souls been won into the Kingdom, have Christians been richly nurtured by the work of the press? How has the printed page nourished the fruit of the Spirit? One notes that John F. Funk and other leaders expressed the concern that publishing promote the unity of the church. The setting up of press services abroad holds

promise of expanding witness and unity. As organization expands and maintenance increases, will our Publishing House remain a pliable instrument in God's hand, or will it become a structure eventually to be succeeded by new and fresh movements?

*God Uses Ink* is a comprehensive and accurate historical account of Mennonite printing and publishing efforts in America. Because it honors the reader with a simple but vigorous style, but especially because it has a Christian perspective on publishing, it deserves wide reading. Some day, possibly fifty years from now, the history of Mennonite publishing in America will be written again. By that date, one does not hesitate to predict, the total Mennonite publishing efforts in the United States and Canada will be treated in a single volume. The writings by John Herr, the books and pamphlets of the Old Order Amish and Holde-man people, as well as the full literature program of the General Conference Mennonites are an integral part of the history of Mennonite publishing in the New World.

I. B. H.

## DAVID G. KAUFFMAN

(Continued from Page 2)

at home among the Arkansas mission communities, and for a time he gave serious thought to building a little home there. This he decided against, however, in favor of Minnesota.

In Arkansas, as in other places, his contributions were spiritual as well as material. Frank Horst writes that during a series of revival meetings, "It was largely through his influence that one man of the community decided to accept Christ as Saviour. This family often mentioned the good influence of Brother Kauffman."

About 1946 he began to walk with some difficulty, using a cane. Among the Arkansas timbers he found a unique growth of a wild grape vine and cut it, trimmed it, and used it for a cane as long as he lived. Frank Horst recalls, "He accepted his lameness gracefully and it seemed to add to his pleasant personality. There was that something about him that attracted people to him and to the Christ he loved and served so well."

The full measure of David Kauffman's contributions to the building of the Church of Christ can be known only by God, whom he served so faithfully. "Grandpa Kauffman" loved life, and he lived for eternity.

## SOURCE MATERIALS:

Hertzler, Silas, *The Hertzler-Hartzler Family History* (Berne, Ind., 1952).  
Kauffman, David G., *Notes on My Family Manuscript Notes*.  
"Kauffman, David G." Obituary in *Gospel Herald*, August 31, 1954, p. 837.

## News and Notes

REVIVALS. Dirk Philips, we noted in the last issue of the *Bulletin*, has been the subject of some new scholarly and popular interest. Another 16th-century Anabaptist figure undergoing a second look at present is Hans Denk. "Second look" is hardly correct, for the full-length books about him number at least six, not to mention many articles. During his short life, the dates of which are ca. 1500 to 1527, he exerted strong leadership among the Anabaptists of South Germany. Furthermore, his religious views reflected a genial piety and a high degree of intelligence. Most historians in recent years, however, have been inclined to consider Denk a marginal Anabaptist, due to the mystical strain of his thought. The most recent estimation comes in the form of a doctoral thesis, done by Jan Kiwiet, a Dutch Baptist, who has studied at the University of Zürich. During the past year Kiwiet, while on a study grant in the States, spoke at several of our Mennonite colleges and finally prepared a synopsis of his thesis in written form for the pages of the *M. Q. R.* (October, 1957, pp. 227-259.) Denk, Kiwiet holds, was the founder of the South-German Anabaptist group which is generally associated with Pilgram Marpeck. This wing, he believes, arose more or less independently of the Swiss Brethren; its religious life was theologically oriented, "with love and obedience as its center," as compared to the more strict Biblicalism and spiritualism of other wings of the movement. Aside from bringing a third wing into the picture, this rehabilitates the character of Hans Denk and places him in the first magnitude of Anabaptist leadership. Coinciding with Kiwiet's study is the publication of a textual edition of all of Denk's writings by the Täuferakten-Kommission.

Kiwiet's rehabilitation of Denk reminds one of a similar work undertaken before the war by Roland Bainton in regard to another prominent Anabaptist leader, David Joris, also a spiritualist and influential

(Continued on Page 4)

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Selzer, Arletta, "Bethel Springs School," *Gospel Herald*, June 23, 1953, p. 660.  
Yoder, Isabelle King, *Centennial Memoir of Abraham and Mattie King* (Harrisonburg, Va., 1949).  
Yoder, Isabelle King, ed., "King Kin Krier," Vol. VI, 1954. Mimeographed Family Letter.  
Personal letters from Andrew Glick, Minot, N. D.; Llewellyn Groff, Ogema, Minn.; Frank Horst, Culp, Ark.; Carl Kauffman, Kalispell, Mont.; Floyd Kauffman, Minot, N. D.; Nelson Kauffman, Elkhart, Ind.; Chester Kenagy, Belleville, Pa.; William Kurtz, Loman, Minn.; Irwin Schantz, Loman, Minn.; Merle Yoder, Belleville, Pa.

## NEWS AND NOTES

(Continued from Page 3)

chiefly in Holland, the Rhineland, and northern Germany. Bainton's study, *David Joris: Wiedertäufer und Kämpfer für Toleranz*, impressive for its thorough study of the original documents, was published at Leipzig in 1937. There can be no question that Joris was a leading person in the movement and that he was an apostle of toleration and reconciliation. Ordained a bishop by Obbe Philips he became the most prolific writer among Anabaptists. The spiritualism of Joris, along with the moral aspersions of his character, however, have never been cleared up sufficiently to move him towards the center of the movement. It is surprising to find that the English theologian, J. S. Whale, in *The Protestant Tradition, An Essay in Interpretation* (Cambridge, 1955), says, "Perhaps David Joris (c. 1501-56) comes as near as anyone to being a fair representative of sixteenth-century Anabaptism as a whole." (p. 205). Pretty much depends on one's definition of an Anabaptist.

**THE AMISH AND TOBIT.** The book *Tobit* in the Apocrypha was widely read among ancient Jews as a pious story, according to Bruce M. Metzger in *An Introduction to the Apocrypha* (New York, 1957), but among Christians the influence of the book has been felt chiefly at wedding ceremonies. The Amish provide a modern instance: "In the United States the Old Order Amish . . . have traditionally made this Apocryphal book the basis of the wedding sermon. A manuscript *Amish Minister's Manual* directs that, in addition to expounding passages of the Old and New Testament, the minister shall relate the story of *Tobit*." (pp. 40-41.)

**MENNOMITES IN JAPAN.** The summer 1957 issue of *Japan Harvest* carries an article, "Mennonites in Japan," by Melvin Gingerich. It treats the beginnings of the various Mennonite activities in missions, relief, and peace and introduces Mennonite beliefs and practices.

**JOSEPH FUNK AGAIN.** Leonard Ellinwood, the author of the article about Singers Glen in the January *Bulletin*, is assistant rector at the Washington Cathedral and not organist, we hurry to correct. The Rev. Ellinwood, however, has a keen interest in church music and is engaged currently in a study of Funk's contribution to church music.

**BAPTISTS AND ANABAPTISTS.** The leader articles in two recent issues of *The Chronicle*, January and July 1957, treat at length "the true thrust of Anabaptism" and the relation of Anabaptist thought to the

English General Baptists. The author, James D. Mosteller, Dean of the Faculty at Northern Baptist Seminary, is concerned chiefly with "the perpetuity of principles," and finds much in common between the two movements. The study is documented and runs for more than a total of forty pages. *The Chronicle* is the quarterly of the American Baptist Historical Society.

**THE FREE CHURCH TODAY.** A new book by Franklin H. Littell, author of *The Anabaptist View of the Church* (1952), came off the press as 1957 came to a close. *The Free Church*, published by the Beacon Press at Boston, is a study in "the significance of the Left Wing of the Reformation for modern American Protestantism." Littell, an out-group authority (Methodist) on the Anabaptist movement, is thoroughly at home with the materials and problems of his subject. By the "Free Church" the author has primarily in mind the concept of the church as a community of discipleship. The chapters originally composed the Mennno Simons Lecture Series given during 1954 at Bethel College, North Newton, Kansas. Unfortunately, a volume of 170 pages in 1958 bears the price of \$6.00.

**FORKS MENNOMITE CHURCH.** The history of this Indiana congregation, written by John C. Wenger and reviewed in the October 1957 issue of the *Bulletin*, was privately printed at Goshen. It may be purchased for fifty cents from the Gospel Book Store, 119 E. Lincoln Street, Goshen, Indiana.

**PATRONYMICS.** One reader of the *Bulletin* points at the irregular spelling of many Dutch names in current Mennonite books and periodicals. A standard form of names, particularly surnames, is difficult to attain in any language, and concessions are usually made to custom as well as to the preference of individual family members. Many Dutch names in the 16th and 17th centuries, however, are unusual to English readers because they occur as patronymics. Such is the case with both Dirk Philips and Mennno Simons. A patronymic is a surname which makes use of some device to indicate the father's name. In Dutch this is done by a suffix, as "Philipszoon," for example, in the case of Dirk Philips. The suffix, in common usage in both writing and speaking, is abbreviated to "Philips." This is sufficient to indicate the patronymic and is euphonically pleasing. Some scholars, however, prefer to indicate the patronymic as "Philipsz" or "Philips(z)." It would appear, then, that Dutch names of this sort have a fairly regular form when they are used in the original. Difficulty crops up, how-

## JACOB WISLER

(Continued from Page One)

Ohio who settled in Elkhart County in 1864, and with Preacher John F. Funk who came in 1867. Efforts were made annually from 1867 until 1871 to effect permanent peace in the ministry of the Elkhart County Mennonites, but Wisler simply could not bring himself to accept the Sunday school and similar new institutions and practices. On Jan. 6, 1872 John F. Funk, on behalf of the majority of the ministers, announced that Wisler and his followers were no longer members of the church. Thereupon Wisler established his Old Order Mennonite Church, not only in Elkhart County, but also in Mahoning County, and elsewhere in Ohio. He fell over on May 1, 1889 and became unconscious. Since he was a heavy man (200 pounds or more) the folks who were with him ran for help. His son John and the latter's son Jonas helped place him on a couch a few moments before he expired. His body was interred in the old Mennonite cemetery east of the Yellow Creek (frame) Meeting-house. He has an English tombstone. A number of efforts toward the healing of the Wisler schism were made, but Wisler always felt that he and his group were a happy fellowship, they were much closer to the ancient Mennonite practices and attitudes than were the "Funk" Mennonites, so there was no reason to attempt a reconciliation. If the more progressive group wished to return to the old ways, and drop the Sunday school, let them do so and join the congregation in which he had been a preacher since 1848, and a bishop from 1851. Bishop Christian Shaum and Preacher Martin A. Hoover preached at Wisler's funeral service.

The following Ohio bishops followed Jacob Wisler: Abraham Rohrer (1788-1878) of Medina County, John Shaum (1797-1882) of Wayne County, Peter Imhoff (1806-93) of Ashland County, Isaac Hoffer (1799-1880) of Williams County, and John M. Greider (1823-91) of Green County, as well as Preachers Jacob Kaempfer of Wood County and Isaac Rohrer of Seneca County.

What a tragedy that Wisler and Funk were not able to resolve their differences, so that we could yet be one Brotherhood. Divisions do not build the Kingdom of Christ.

ever, when an attempt at translation is made. In "Dietrich Philip," the German form sometimes used, for example, the patronymic is entirely ignored. In most cases it is perilous to attempt translation of Dutch names and it is far better to stay by the original spelling.

# MENNONITE HISTORICAL BULLETIN

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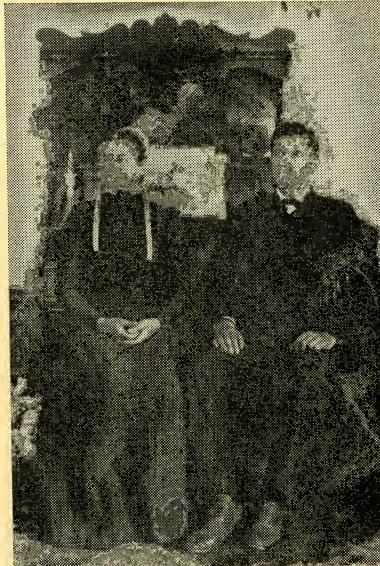
## Biography of Amos Daniel Wenger Until 1933

JOHN C. WENGER

(The following article, which will appear in the *Bulletin* in several installments, was written by Bro. Wenger at the time he was a student at Eastern Mennonite School, and in residence at A. D. Wenger's home. The subtitle of the paper is, "Based on an Autobiography which He Wrote in Answer to a Questionnaire and on an Interview." A. D. Wenger read the final copy and the corrections he offered are incorporated in the text below. *Ed.*)

Amos Daniel, son of Jacob and Hannah (Brenneman) Wenger was born on a farm one half mile east of Greenmount, and one and a half miles southwest of Edom, Rockingham County, Virginia, November 25, 1867. His parents had both been reared on farms near Edom, Virginia, and followed farming all their lives. Jacob's education consisted of several short terms of subscription school, public schools not yet existing in Virginia at that time. He had studied grammar and geography at home and thought his children should do the same. Jacob died July 22, 1879, when Amos was but eleven years of age. Hannah Brenneman attended subscription school only three months. She never learned to write until her son Solomon went to Iowa in 1878 when she asked her children to teach her to write so she could correspond with him. As the custom was in the Mennonite church at that time, Jacob and Hannah did not unite with the church until after marriage.

The first school Amos attended was a summer term of subscription school at Brennemans in a log school house, about 1872. The school house stood beside the Brennemans Mennonite Church. Neither building is standing today. His next school was a session of public school in a log school house at Greenmount. This building also has been replaced by a frame structure several hundred feet south of the log house. Both buildings stood on the west end of his father's farm. The latter building still stands. The village of Green-



Wedding Picture of A. D. Wenger and Anna May Lehman, September 27, 1900, Millersville, Pennsylvania.

mount, then a great place to Amos, and now the scene of many fond memories to Brother Wenger, consisted at that time of a schoolhouse, shoemaker's shop, blacksmith shop, store with post office, and a few dwellings. All have now disappeared except one dwelling near where the old log school house had stood.

Amos later attended school at Slate Hill nearly a mile southeast of his home. That building is also gone. At that time the school terms were of five months duration, from early in November until the end of March. The older scholars attended only from about the first of December until early in March. Often there were fifty or more pupils in a one-room school. Of more than a hundred school mates of his childhood, less than a dozen now live in that community.

In his nineteenth year Amos attended a Teacher's Normal in Broadway, Virginia, for four weeks, and received a teacher's certificate. But he was too bashful to make any effort to get a school. The subjects then taught in the public schools, and in which prospective teachers were examined, were: reading, writing, spelling, arithmetic, grammar, geography and history. From the age of fourteen to twenty-one Amos

(Continued on Page 2)

## Registration of Cemeteries

JOHN W. GINGERICH

About six years ago the Iowa Mennonite Historical Society undertook to register the Amish and Mennonite cemeteries in the Iowa, Johnson, and Washington county area. There were eleven in number, besides the six old family cemeteries that are not currently used. The first step was to copy all information, such as name, date, and age, from the headstones. This was first done by rows, omitting epitaphs. Elmer G. Swartzendruber, who was responsible for launching the project, compiled the list for each cemetery in an alphabetical order, placing after each name an identification, such as "Grandfather of John Miller," "Uncle of Joe Yoder," the maiden name of a married woman, or any other brief information relative to the one buried. This is important as the identity of the person buried is often lost.

Later it was decided that this system was not complete enough for all purposes, as it did not provide the information as to where in the particular cemetery the burial was made, nor did it provide properly for the record of current and future burials. We later platted each cemetery on a large master sheet, laying out the sheet in squares and rows to conform as nearly as possible to the actual positions of the burial plots, and plating all unused burial spaces for future records. The master sheet should be both of good size and durable and one that will readily take writing. These sheets may be purchased at a book store or print shop. The size of a block of original plating is about  $1\frac{1}{4} \times 1\frac{1}{2}$  inch. If the sheets are to be used as permanent records, it is very convenient to use gummed labels upon which the information has been typed. These labels are then glued into the proper block on poster or other heavy paper upon which the blocks have been marked. The plat numbers and dates of death are made in red. This captures the attention immediately. When husband and wife are buried side by side, this information is indicated on the labels, as well as the use of double headstones. This in-

(Continued on Page 2)

## REGISTRATION OF CEMETERIES

(Continued from Page 1)

formation was given by the use of symbols. To further facilitate the recording and the compiling of the list, a system of numbering was worked out, copying the system used in towns for numbering houses. We began at the northwest corner of each cemetery, numbering the first row of graves the 100 row, the second the 200 row, and so on. The burial spaces were all numbered (used and unused) from the north end, or left, as 101, 102, 103 for the first row, and likewise, 201, 202, etc., for the second row. In the event the lots are irregular and of a different width, which is often the case in old cemeteries, there was an effort made to keep the same numbers in line across the cemetery, east and west. To do this we began by picking out the row of graves that has the most burial lots, then working both ways, dropping the extra lots, but numbering them, regardless. They can be cancelled out on the plat. It will be helpful, too, not to take too large a section at a time. It is preferable not to number them until the platting is finished so that changes can be made if necessary. One can see that by numbering all burial spaces the record of future burials can be easily kept up to date. See accompanying sample. In the case of burial grounds that may be enlarged either to the west or north, provision for this must be made when the numbers are placed. In the case here, we merely provided

for the number of proposed rows, beginning to number the first used row 1000, the second 1100, etc. Or in case of a proposed addition to the north, the plots were numbered 151, 152, instead of 101, 102 as in the regular manner. This particular method was used throughout all the cemeteries in this area so as to have a uniform system. In the event the cemetery will be enlarged to the east or south, the numbers will merely be extended. A record book will then contain the names in each cemetery, preferably placed alphabetically, or even by families, with a key giving the burial lot number for each person. This system can be worked out to the individual taste. Provision should, however, be made to keep it up-to-date as the years go by.

This work has been both fascinating and interesting. There is a wealth of information to be found in the cemeteries which would be very difficult to find in any other manner. The record book plus the master plat enables the local historian or anyone interested in tracing his ancestors quickly to locate the tombstones in which he is interested. Should readers have any questions on the above method, the writer of this article will be happy to answer.

(The author is historian of the Iowa-Nebraska Conference. His address is Route 1, Box 64, Kalona, Iowa.—Ed.)

## ILLUSTRATED METHOD OF REGISTERING AND PLATTING CEMETERIES

<u>501</u>	<u>502</u>	<u>503</u>	<u>504</u>	<u>505</u>	<u>506</u> HELENA wife of Wm. W. WERTZ <u>Jul 10, 1893</u> <u>72-9-24</u>	<u>507</u> WILLIAM WERTZ <u>Dec 23, 1878</u> <u>61-1-23</u>	<u>508</u> INFANT son of J. D. & M. C. WERTZ <u>Apr 13, 1898</u>
<u>401</u> NANCY dau of D. P. & M. BRENNEMAN <u>May 3, 1873</u> <u>1-6-0</u>	<u>402</u>	<u>403</u> DANIEL BRENNEMAN <u>Dec 23, 1872</u> <u>33-0-7</u>	<u>404</u> EMMA L. dau of DANIEL BRENNEMAN <u>May 1, 1868</u> <u>0-5-21</u>	<u>405</u> LYDIA dau of B. & B. MILLER <u>Sep 16, 1858</u> <u>7-7-6</u>	<u>406</u> ANNA dau of H. & E. EASH <u>Apr 1, 1869</u> <u>7-7-11</u>	<u>407</u>	<u>408</u>
<u>301</u>	<u>302</u>	<u>303</u>	<u>304</u>	<u>305</u>	<u>306</u> (Native Stone) <u>1856- 62?</u> Charlie Bro	<u>307</u> Leibig's Children to George	<u>308</u>
<u>201</u>	<u>202</u>	<u>203</u>	<u>204</u>	<u>205</u>	<u>206</u>	<u>207</u>	<u>208</u>
<u>101</u>	<u>102</u>	<u>103</u>	<u>104</u>	<u>105</u>	<u>106</u> J. P. GINGERICH <u>Mar 14, 1864</u> <u>73 yrs.</u>	<u>107</u>	<u>108</u>

Note: Underlined details are platted in red.

## BIOGRAPHY OF AMOS DANIEL WENGER

(Continued from Page 1)

worked on the farm at home and attended school very little.

In his twenty-second year he became very seriously concerned about the salvation of his soul and spent more than a month in reading the Scriptures and religious books in an effort to decide which denomination was nearest the Bible in faith and practice. He had had deep conviction much earlier, but very little personal work was done and there were very few young people in the Mennonite Church at that time. At about the age of twelve he had received a conviction one Sunday morning at church that he should some day preach the Gospel. That conviction never left him. Brother Wenger attributes the strong religious convictions of his early years first to his Christian parents, and second, to reading Bible story books.

In those days the cheaper land and better wages of the West called many young men. On February 25, 1890, at the age of twenty-two, A. D. Wenger went to Elida, Allen County, Ohio, and worked on the farm for his sister Anna's husband, Benjamin Brenneman, for nearly six months. He was very homesick during this period. One evening after the day's work was done he walked to the home of a faithful Christian for spiritual help. The man had already retired but arose and talked with Amos for a few hours. Two weeks later he was baptized by Bishop John M.

(Continued on Page 6)

## The 1958 Meeting of the Historical Committee

The annual meeting of the Historical Committee of General Conference was held this year on April 7 in the Student Center at Eastern Mennonite College, Harrisonburg, Va. The meeting next year, the Lord willing, will be held at Goshen College, possibly in connection with the dedication of the new Archives and Research Center.

The members present were H. S. Bender, Melvin Gingerich, Irvin B. Horst (co-opted), John A. Hostetler, Ira D. Landis, Grant M. Stoltzfus (guest), J. C. Wenger (co-opted), S. S. Wenger (co-opted), and Warren M. Wenger (proxy for Ernest R. Clemens). The Committee elected as its officers, H. S. Bender, Chairman; J. C. Wenger, Secretary; and Ira D. Landis, Treasurer.

Items of business at this meeting taken from the secretary's minutes are the following:

8. Moved and carried to express the appreciation of the Committee to Willard Conrad for the fine service he rendered as assistant to the Archivist.

9. Moved and carried to request the secretary to send a suitable letter to N. P. Springer, Acting Archivist, for the splendid work he did in bringing the archives to their present state.

11. H. S. Bender introduced the question of the possible transfer of the work of the Mennonite Research Foundation to the Historical Committee of Mennonite General Conference. He submitted the following six recommendations as from the M. R. F.:

1. That the functions, assets, and budget of the foundation be absorbed by the Historical Committee of Mennonite General Conference, which may be renamed Historical and Research Committee.

2. That this Committee could function through three departments: history, archives, and research.

3. That our colleges may set up research departments, financed and directed by the colleges. The general research department may cooperate in the college research projects when and as requested and approved.

4. That the directors of the college research departments be ex-officio co-opted members of the Historical and Research Committee.

5. That the Research Department continue to have its office at Goshen, Ind., in quarters made available in the new seminary building.

6. That, upon approval of this plan by the Research Foundation, the Historical Committee, the Executive Committee and General Council of General Conference, the Mennonite Board of Education, and Mennonite General Conference, the Mennonite Research Foundation be dissolved. It is expected that the dissolution would take place by Sept. 1, 1959.

H. S. Bender also reported that although Goshen College had no legal obligation to reimburse the Historical Committee in the event of the removal of the Church Archives from Memorial Library, yet President Mininger is willing to give the Committee an equity of \$5,000.00 in the new seminary building and historical library.

12. It was moved and passed to accept these six proposals and to adopt in principle the plan for the Historical Committee to take over the work of the Mennonite Research Foundation.

13. It was moved and carried to accept with gratitude the offer of Goshen College to provide space for the Archives and Research Department in the new seminary building, and (contrary to the last clause in Action 42 of the minutes of April 7, 1958) to assume the obligation to raise ten thousand dollars (\$10,000.00) toward the cost of the space over a period of three (3) years.

14. It was moved and carried to express our gratitude to Goshen College for the equity of five thousand dollars (\$5,000.00) in the new building, granted in view of over four thousand dollars given by the Historical Committee toward the building of Memorial Library (1940).

15. It was moved and carried to appoint a sub-committee to draw up articles of incorporation, to coordinate the articles with a revised constitutional statement in the Constitution of Mennonite General Conference, and to secure General Council and General Conference approval for these actions.

16. It was moved and carried to propose to Mennonite General Conference that the name of our committee become The *Historical and Research Committee*.

17. It was moved and carried that our committee function in three main departments: history, research, and archives, and such additional areas as may later be adopted.

18. It was moved and carried that the directors of the research departments of the four-year colleges be ex-officio co-opted members of the proposed Historical and Research Committee.

(Continued on Page 4)

## News and Notes

GINGERICHS BACK. This issue of the *Bulletin* is only one sign that Melvin Gingerich has returned to the States and is busily occupied with matters historical. After two years of absence in Japan on a peace assignment he has resumed his work at the Mennonite Historical Library and Archives at Goshen College. We welcome him back, especially to the pages of the *Bulletin*, and wish him God's blessing in his many endeavors.

NEW FEATURE. At the 1958 meeting of the Historical Committee action was taken to discontinue the mimeographed *Mennonite Research News and Notes*, which were released irregularly by the Mennonite Research Foundation, and to incorporate it in the *Bulletin*. Melvin Gingerich will prepare the notes, and they will regularly appear in these pages, beginning with this issue. This feature will add substantially to the news coverage in the field of Mennonite studies and research, and we believe it will be of real service to our readers.

FAMILY HISTORIES. From time to time in these columns we have noted the publication of new Mennonite and Amish family histories. A sizable number of these are published each year, and some of them, we feel confident, never come to the attention of interested persons in the larger Mennonite circles and elsewhere. We invite our readers to call new histories to our attention, for they are often published privately and in a limited edition. Recently Wilmer D. Swope, Leetonia, Ohio, did just this. Although he did not send the exact title, he reported, "Just released is a genealogy of the descendants of Bishop Jacob Nold, Sr. (1765-1824), who migrated to Fairfield Township, Columbiana County, Ohio, from Bucks County, Pa., in 1817. He was the first resident Mennonite bishop in Ohio. He was ordained in the Swamp Church, Bucks Co., Pa. The Nold history of some 80 pages is available at \$3.00 per copy from Myrtle Nold, 431 Somer Street, Leetonia, Ohio." We thank Brother Swope for this notice.

BURKHOLDER AND FISHER FAMILIES. Two Mennonite family histories which will interest our readers have recently been published in Lancaster County, Pa. *Daniel S. and Anna W. Burkholder Family, 1833-1957*, by Mrs. Amos B. Hoover and others, is a 94-page work, Adams-town, Pa., 1958. It may be ordered for \$1.00 (plus postage) from Mr. and Mrs. Adam Burkholder, R. D.

(Continued on Page 4)

## MENNONITE HISTORICAL BULLETIN

HISTORICAL COMMITTEE  
MEETING

(Continued from Page 3)

19. It was moved and carried to inform the Executive Committee of General Conference, the General Council, the General Conference itself, the directors of Mennonite Research Foundation, and the officers of Mennonite Board of Education, of the actions related to the assumption of the work of the Research Foundation.

20. It was moved and carried that the chairman and secretary draw up the necessary statements to implement the actions related to the new areas of work of the proposed Historical and Research Committee.

21. It was moved and carried to appoint H. S. Bender, S. S. Wenger, and Melvin Gingerich to draw up the articles of incorporation and to implement the other items in Action No. 15 of today's minutes.

22. Melvin Gingerich, Archivist, presented the list of "New Equipment Needed for the Archives and Research Department."

25. By motions duly made and carried the following men were individually co-opted as members of the Historical and Research Committee: Grant M. Stoltzfus, Herman Ropp, and John W. Snyder. (These co-opted members require the approval of the Executive Committee of Mennonite General Conference.)

26. It was moved and carried to request the Executive Committee to appoint J. C. Wenger to fill the unexpired term of J. H. Yoder, 1958-59.

27. The following Finance Committee was appointed to attempt to raise the ten thousand dollars during the next three years: S. S. Wenger, H. S. Bender, Ernest R. Clemens, Ira D. Landis, and Grant M. Stoltzfus.

28. It was moved and carried to hold the next meeting at Goshen in connection with the dedication of the Archives and Research Center, possibly in Jan., Feb., or March, 1959, and that a program committee be appointed to select a date and prepare a program. The committee shall be: Melvin Gingerich, Irvin B. Horst, J. A. Hostetler and J. C. Wenger.

29. H. S. Bender reported on the Eisenbeiss translation of the *Vermanung*, a sixteenth-century book, and other materials.

30. H. S. Bender reported that *The Anabaptist Reader* needs to be deferred until the completion of *The Mennonite Encyclopedia*.

31. H. S. Bender reported on the four volumes of *The Mennonite Encyclopedia*, three of which have already been published. The editorial cost (before starting to print) is running over \$35,000.00. He also

commented on the *Mennonitisches Lexikon*. Gerhard Hein is becoming editor on July 1, 1958.

35. H. S. Bender reported on the Strasbourg *Täuferakten* volumes (2), an additional Hutterite volume, and Lydia Müller's *Glaubens-Zeugnisse*, II.

36. Melvin Gingerich reported on the John Horsch Mennonite History Essay Contest.

37. It was moved and carried to continue the Essay contest for 1958-59 under Melvin Gingerich as manager.

44. Irvin B. Horst proposed making an index of *Anabaptistica* and *Mennonitica* in the Schwenkfelder Historical Library and Pennsbury, Pa.

45. It was moved and carried to authorize Bender and Horst to investigate the situation at Pennsbury and to make later recommendations to the committee.

46. Irvin B. Horst raised the question of preparing a history of non-resistants during the Civil War.

47. It was agreed to send J. C. Wenger to the Literature-Study meeting at Scottdale, Pa., May 28, 1958.

48. The chairman proposed that Melvin Gingerich and John A. Hostetler be requested to prepare a proposal for the preparation of a history of Mennonite costume.

49. It was moved and carried to adopt this proposal.

50. H. S. Bender reported that the writing of his proposed *History of the American Mennonites* must await the completion of *The Mennonite Encyclopedia*.

51. The committee asked Melvin Gingerich to bring a recommendation to the next meeting of the committee on the disposition of church bulletins.

52. Ira D. Landis reported that the bishops of the Lancaster Conference have appointed an eight-man Historical Committee.

54. Ira D. Landis proposed creating a list of local Mennonite historians and genealogists.

*Preacher Mannhardt* of Danzig, formerly Editor of the *Mennonitische Blaetter*, recently celebrated the fifteenth anniversary of his ordination to the ministry. Among other ceremonies he had conferred upon himself a royal degree or badge of honor from the crown. The propriety of a bishop in the Mennonite church accepting this mark of honor from the government is in direct opposition to the doctrines of Menno and the teachings of the Savior. *Herald of Truth*, October, 1878, p. 172.

## NEWS AND NOTES

(Continued from Page 3)

No. 3, Ephrata, Pa. *Descendants and History of Christian Fisher Family*, compiled by John M. Fisher family, 1957, and also available from them (Route 1, Ronks, Pa.) at \$4.25, is a major book of 623 pp. in cloth. It has a supplement which pertains to the Stoltzfus family.

DISSERTATIONS ABOUT MENNONITES. To go from family histories to doctoral dissertations may seem like a jump, but one suspects that many family histories well done represent as much or more research work than many theses, and they often are more useful. Elsewhere in this issue attention is called to the bibliography compiled by Cornelius Krahn, in the April issue of *Mennonite Life*, of the doctoral dissertations on Mennonite subjects which have been written since about 1940. Krahn in a thorough search found 76. The following three will raise the total to almost 80: A. L. E. Verheyden, *Het Mennisme in Vlaanderen* (1530-1650), Ph.D., University of Ghent (Belgium), 1946, original in Flemish but translated into English (to be published). Ernest G. Gehman, *Lautlehre der Pennsylvanische-Deutschen Mundart von Bally, Pennsylvania*, Ph.D., University of Heidelberg (Germany), 1949, unpublished. Elmer Lewis Smith, *A Study of Acculturation in an Amish Community*, (Lancaster County) D.S.S., Syracuse University, Syracuse, N. Y., 1955, unpublished.

MENNONITE HOME FURNISHINGS. Catherine Mumaw of the Home Economics Department at Eastern Mennonite College recently completed her thesis for the Sc.M. degree at Penn State University with the title, *Art Applied to Home Furnishings by Mennonite Homemakers in a Selected Community*.

RESEARCH IN PROGRESS. Two projects undertaken by the research department at Eastern Mennonite School and currently in progress are a study of social change among Virginia Mennonites (ethnic groups) since 1900, and an investigation of the influence of Joseph Funk on Mennonite church music.

BACK ISSUES OF BULLETIN. Several bound copies of the *Mennonite Historical Bulletin*, 1940-1957, are available for \$5 each. This volume represents a complete file of the periodical from the beginning. Send your order to Melvin Gingerich, Mennonite Church Archives, Goshen, Indiana.

## Mennonite Research News and Notes

MELVIN GINGERICH

Ezra Beachy, editor of *The Gospel Evangel*, organ of the Indiana-Michigan Mennonite District Mission Board, is doing a seminar study of the effectiveness of his paper as measured by the six-fold objective of the publication. The study is being done under the guidance of the Mennonite Research Foundation.

A Mennonite Education Tour sponsored by Menno Travel Service and directed by Dr. Cornelius Krahn of Bethel College left New York on June 12, 1958. Arriving in Southampton on June 20, the group toured England, Holland, Germany, Switzerland, and France, visiting Mennonite historic sites enroute. The tour was to end back in New York on July 21.

Victor Adrian of Winnipeg, Manitoba, a student of the University of Manitoba spent time in the Goshen College Historical Library recently working on his M.A. thesis "A Comparative Study of the Anabaptists of the 16th century and the Mennonites of Manitoba with particular reference to the relation of church and state."

Dr. J. W. Fretz, professor of sociology at Bethel College, North Newton, Kansas, has been awarded a \$6,000 scholarship by the Guggenheim Foundation for one year of study and research on the cultural interaction of the Paraguay Mennonite colony with the native Paraguayans. The period of study begins officially in August. In September Dr. Fretz will go to Paraguay, with his family, for a nine-month term, after which he will return to the states to present the results of his research in manuscript form.

John W. Gingerich and his sister Mary Gingerich of Kalona, Iowa, are continuing their work of platting the Mennonite and Amish cemeteries of the large Johnson-Washington-Iowa counties Mennonite community. In addition, they are preparing a register of the names in these cemeteries. (See article by John W. Gingerich in this issue of the *Bulletin*).

The Mennonite churches of southeastern Iowa recently did a self-study entitled "Study of East Iowa Churches, 1957." Included were the following points: membership in East Iowa churches, 1926-1956; percentage distribution of families by occupation of head of household; percentage distribution of present church members by occupational class and by sex for seven Iowa churches; home ownership; percent of households who own their own homes, by occupation of head of

household; average size of farms operated, by tenure; age at joining church; percentage distribution of present members, by age at joining church, for seven Iowa churches; distribution of present members who had previously been members of some other denomination, by denomination of their previous membership; religious background of present-member family heads and wives; distribution of parents of present-member family heads and wives; percentage distribution of ex-members, by age at which they left the Mennonite Church, by sex; membership retention and loss of offspring born to present family heads and wives prior to 1930; and present church membership of ex-members. The Mennonite Research Foundation served as consultant in this study. The study has proved to be of great value in helping these churches analyze themselves, from the point of view of effectiveness in outreach. This is the kind of study that the Mennonite Research Foundation is equipped to sponsor or direct.

Howard Kauffman of the Goshen College faculty is completing his dissertation on a "Comparative Study of Traditional and Emergent Family Forms among Mid-West Mennonites." From materials gathered in his research three social science seminar papers were written by Goshen College students in the 1957-58 school year. These three were "Occupational Choices Among Mennonite Youth," by Calvin King; "Remunerative Employment of Mennonite Women," by Bonnie Hillerbrand; and "Factors Related to Frequency of Family Worship in Mennonite Homes," by Walter Smeltzer.

The April issue of *Mennonite Life*, North Newton, Kansas, has an article by Cornelius Krahn on "Anabaptism-Mennonitism in Doctoral Dissertations." It lists seventy-six dissertations either completed or under way. A second article by Melvin Gingerich and Cornelius Krahn is on "Mennonite Research in Progress," referring to M.A. thesis studies, post-doctoral studies, and other research projects. The April issue each year carries a summary of Mennonite research in progress.

Lawrence Burkholder completed his dissertation and passed his final examinations over it at Princeton Theological Seminary in May 1958. Its title is "The Problem of Social Responsibility from the Perspective of the Mennonite Church."

Guy F. Hershberger was awarded a \$1200 grant by the American Philosophical Society for the enlargement and preparation for publication

of his dissertation on "Pacifism and Politics in Provincial Pennsylvania." Dr. Hershberger has found considerable new material on the subject in the archives of the Friends' House in London as well as in the Manuscripts Division of the British Museum.

Dr. E. K. Francis of Notre Dame University who will be teaching in the University of Munich has donated his extensive files of Mennonite materials to the Archives of the Mennonite Church in Goshen, Indiana. Dr. Francis made a detailed sociological study of the Mennonites in Manitoba, which led to the publication of his *In Search of Utopia* (1955).

The Mennonite Research Foundation has recently completed a study of the use of audio-visual aids in Mennonite Churches for the Mennonite Commission for Christian Education. At the present time the Research Foundation is working on Mennonite income and giving for 1956.

For several years the Mennonite Research Foundation has been collecting information on the history of the sewing circle movement in the Mennonite Church. The Director of Research has written a preliminary draft on the subject for an extensive article in the *Mennonite Quarterly Review*. Much of the early story is hazy and additional research remains to be done. The help of interested readers is solicited in discovering the date of organization of early sewing circles in any and all conference districts. Please send this information to Melvin Gingerich, Mennonite Research Foundation, Goshen, Indiana.

The Archives of the Mennonite Church recently received a rich collection of more than sixty old letters from Fannie H. Lapp, widow of George J. Lapp. These letters belonged to her father's maternal grandfather Bishop Jacob Hochstetler, of Lancaster County, Pennsylvania. They fall in the period January 7, 1820, to January 6, 1863. Among them are letters signed by Martin Mellinger, John Burkholder, Michael Gingerich, John Lapp, Jacob Krehbiel, Christian Herr, Benjamin Eby, Benjamin Wenger, and others.

Paul Miller of the Goshen College faculty is doing research for his doctor's dissertation on how well Mennonite worship promotes the basic beliefs of the church.

The following materials were reported to the annual meeting of the Mennonite Historical Committee in its April 1958 meeting as having been received by the Archives of the Mennonite Church:

(Continued on Page 6)

MENNOMITE RESEARCH  
NEWS AND NOTES

(Continued from Page 5)

## Mennonite General Conference:

Stenographic record of meetings of Mennonite General Conference on the Goshen College campus in 1943 and 1944 (1 box).

Peace Problems Committee, Orie O. Miller, Secretary (approx. 4 boxes).

## Illinois Mennonite Conference:

Richard Yordy, Secretary (1 box). Gerber Valley Sunday School record, Holmes County, Ohio, from John Umble (1 book).

Middlebury, Indiana, Mennonite Church records from Mr. and Mrs. Merrill Pletcher (2 books).

## Mennonite Board of Missions and Charities:

Welcome address of George Thompson on behalf of the Ghana Mennonite Mission to John H. Mosemann and Quintus Leatherman (1 sheet).

S. F. Coffman papers relating to church boards and committees, exclusive of Ontario Mennonite Conference and affiliated activities (approx. 8 boxes).

J. C. Fretz papers, exclusive of Ontario Mennonite Conference and affiliated activities (2 boxes).

S. D. Guengerich papers from Jacob Swartzendruber (approx. 3 boxes).

Jacob Hostetter correspondence from Mrs. Fanny Lapp (1 box).

Henry R. Schertz papers from Mrs. Ruth Schertz (approx. 5 boxes).

Ephraim Shellenberger reminiscence (copy) from Richard Yordy (1 folder).

Joseph S. Shoemaker, "Brief Sketch of Early Evangelizing and Mission Organizations of the Mennonite Church in America," (copy) from Richard Yordy.

John Warye record book from John Umble.

Sanford C. Yoder papers (2 boxes).

Tape recording of autobiographical addresses by S. E. Allgyer, M. E. Brenneman, and L. J. Miller.

*The Central District Reporter* announced in its May 15, 1958, issue that a history of the Central District Conference of the General Conference Mennonite Church is being planned. The book will trace the history of the Central Conference and the Middle District Conference up to the merger of the two bodies in 1957.

James Ruesser is working on the history of the Middle District Conference of the General Conference Mennonite Church.

BIOGRAPHY OF  
AMOS DANIEL WENGER

(Continued from Page 2)

Shenk and received into the Mennonite Church. He was the only one received into the church at that time.

On August 3, 1890, a fondness for adventure and a desire to see more country led Amos to leave Ohio and go to Iowa. He traveled alone in a light cart or gig, drawn by a wild Texas pony, just lassoed from the herd a few weeks previous to the trip. He experienced two "runaways" in eastern Indiana. On this trip a number of Mennonite communities were visited, among them being Elkhart, Indiana, and Sterling, Illinois. After a journey of three weeks the home of his brother, S. B. Wenger, of South English, Iowa, was reached.

His brother wanted Amos to teach the Prairie School near his home. A state examination was required in nine subjects, two of which, Amos had not studied. So he studied Physiology and Civil Government and secured a certificate to teach. He taught the winter and spring terms. During this time he did perhaps the biggest day's work of his life—taught from nine to four, planted ten acres of corn with a riding planter for his cousin, who had typhoid fever, and sat up with him at night.

There were only two Mennonites at South English at that time. Now there is a congregation of sixty-six members. Also, at that time there was no congregation of Mennonites in the whole state of Iowa except a few congregations of Amish Mennonites who had not yet united with the Mennonites.

In June, 1891, after his school closed, he took the train for Ayr, Adams County, Nebraska, where he knew there was a congregation of Mennonites, although he didn't know any of them. The brethren received him warmly. He was impressed by the great canyons, the treeless and far-stretching prairies, the numerous jack rabbits, the gopher mounds, the prairie chickens, the sod houses, and the pioneer life. He was so enchanted that he thought of making Ayr his home. He was planning to teach school the following winter and consulted the county school superintendent with that in view.

For the summer, work was secured from a poor brother living in a sod house. The work the first day was cultivating corn with a swift mule team. Very tired, he retired for the night, but was much annoyed by fleas. The next day he quit, without mentioning the fleas, and charged nothing for the day's work, but asked

the brother to haul him and his trunk to the railway station.

He took the train for Newton, Kansas, where he met Tillman Erb, also the young minister, J. M. R. Weaver, and others. Again there was a warm reception. J. M. R. Weaver, against the remonstrances of Brother Wenger, quit work with his team for the day and took him to his house for entertainment. At that time there was a lot of discussion in Kansas about sanctification and the seventh and eighth chapters of Romans. A schism occurred later. The brethren in Kansas had so much influence over him that he expected to return to Kansas, after visiting relatives in Missouri, and attend school at the State Normal at Emporia. The (Old) Mennonites had no school yet at that time.

A trip was then made to Garden City, Cass County, Missouri, where Bishop L. J. Heatwole was visited. He had just recently moved there from Dale Enterprise, Virginia, to take charge of the Bethel congregation. Here Brother Wenger assisted Norman Shepp with his harvest.

From Garden City he went to visit his cousin, Lewis Shank near Warrensburg, Missouri, and the remaining members of the family of his uncle, Abe Wenger, at Versailles, Missouri. At the latter place he met Brother Daniel Kauffman, who had just given up his political career and united with the church.

His cousin, Lewis Shank, father of some of our foreign missionaries, and who later became the father-in-law of Bishop Daniel Kauffman, influenced Brother Wenger a great deal. He persuaded him to attend the State Normal School at Warrensburg, Missouri, with his daughter and others who were going to attend. In his twenty-fourth year (1891) he enrolled at this Normal School. In the middle of his second year he stopped school to wait on his sick brother, Samuel, who died February 23, 1893. He returned to school again in the fall of 1893 and completed the course the following June (1894) with an average of 95 in the thirty-two subjects he studied. During vacations he canvassed for books, and the work was profitable. He was given the Sugar Creek School near Garden City, Missouri, for the next year.

Conviction came to help in the Mennonite Home Mission in Chicago and to attend Moody Bible Institute, so most of that vacation was spent in Chicago. M. S. Steiner had been instrumental in founding our mission there the previous year. After living at Moody a short time, he was invited to live at our mission. There he became acquainted with S. F.

(Continued on Page 7)

## Two Unusual Experiences In Lot Ordinations

WILMER D. SWOPE

(1) Abram Beery Burkholder (1850-1941), Harrisonburg, Virginia, was a grandson of Bishop Peter Burkholder (1793-1846). He was raised and lived for many years on the farm of his grandfather Burkholder. The house on the farm was built by his grandfather and is one of the few houses not put a torch to in Sheridan's Raid in 1864 and is still standing today. He had been a candidate for minister in the lot several times. He was never chosen nor did he experience anything out of the ordinary. In 1877 he was again nominated in a class of candidates for the choosing of a minister by lot. Several days before the casting of the lot, Abram was about to enter the springhouse at his farm home at Rock Spring south of Harrisonburg on U. S. Route 11. Seemingly as quick as lightning he was forced down on his knees by a bolt of unexplained power. When strength returned and he arose, there was fixed indelibly in his mind that the lot would fall on him. The lot did fall on him, and he was ordained to the ministry at the Bank Church near Dayton, Virginia, on July 15, 1877. He became the first Mennonite missionary to West Virginia. He could quote from memory 50 chapters of the Bible, including Psalm 119, and sing from memory all the verses of about 100 sacred songs. On one occasion Bishop Noah H. Mack of New Holland, Pa., was holding meetings at a church along Dry River. On the way to the church one evening Bishop Mack said to A. B. Burkholder, "Brother Burkholder I am an empty vessel this evening, would you take charge of the meeting?" Abram took charge of the service that evening.

(2) Isaac Bixler Witmer (1865-1958) of Mahoning County, Ohio, was ordained a deacon in 1909, and a minister in 1915. The Columbian-Mahoning Congregation met October 23, 1909, at the Midway Church north of the village of Columbian, Ohio, to select candidates for the ordination of a deacon. A list of six names were selected. John Wisler of Leetonia stopped in Columbian at the grocery store run by Isaac Witmer. John Wisler was on his way home from the meeting at Midway. Isaac had not been present at this meeting. John said to Isaac, "They want you at church tomorrow. There are six candidates and you are one of them." The night of the 23rd Isaac had a dream. His dream was that there were only five candidates, and

he also saw the table with the books on it. He became aware that one book in particular was pointed out as the book which he should take. After rising the morning of the 24th and contemplating his dream in relation to facts, he concluded that the dream was of no consequence. Arriving at church he learned that one of the six candidates Noah Bixler requested to be excused; this left but five candidates. At the service in the afternoon Isaac was fourth in line to pick a book. Three of the candidates did not wait their turn. Two books were left. The book which had been indicated to Isaac in the dream was still on the table. Should he take the book that was indicated or the remaining book? Selecting the one which the dream indicated, Isaac waited for the Bishop to examine the books. Upon examination the slip of paper was found in Isaac's book. I. B. Witmer said, "I would never have been satisfied if I had taken any other of the books in place of the book which was indicated in the dream to be mine." In 1939 at the age of 74 Isaac was placed in charge of the Briton Run Congregation, Crawford County, Pa., and faithfully served this congregation for a number of years. He often drove 200 miles round trip on a Sunday in order to serve this church. He continued in this capacity for a number of years until the congregation secured a resident minister.

### As Others See Us . . .

"Fundamentalism" is, in any case, an inappropriate term for the classical Anabaptist Mennonite testimony, as inappropriate as "pietism." "Orthodoxy" will not serve, for usage has limited it to doctrinal issues. "Integral" Christianity, which presumes faithfulness in both intellectual and ethical areas, is perhaps as good a term as any. But however termed, the Mennonite form of the faith in America, which has learned the values of the comparative historical method without swallowing the poisons of contemporary gnosticism, has much to contribute to American Protestantism as a whole. Much of the American Mennonitism has, to be sure, been corrupted by individualism (pietism, the Enlightenment) and fundamentalism (revivalism); but a Methodist may feel free to comment that the best Mennonite leaders display that quality of intellectual precision and spiritual earnestness which is needed in all Protestantism today. . . .

—Franklin H. Littell, *The Free Church* (Boston, 1957), p. xii.

### BIOGRAPHY OF AMOS DANIEL WENGER

(Continued from Page 6)

Coffman, A. I. Yoder, E. J. Berkey, Dr. Page, Alice (Thut) Page, and others. The first three mentioned and Brother Wenger attended the Moody Bible Institute each forenoon. All four were ordained to the ministry within a few years. At Moody he heard Torrey, Gray, Pierson, Moody, Schofield, Murray, and a number of others. There he was taught "Eternal Security" which he soon gave up, however. He was also taught that Christians need a baptism of the Holy Ghost to fit them for Christian work. It took Brother Wenger a while to see that we are baptized with the Holy Ghost at once when we become children of God. He feels grateful for the valuable lessons, however, which he learned at Moody.

In the fall of 1894 he returned to Cass County, Missouri, and taught school there. He supplied the congregation there with Bibles at cost. He sold 127. He received the unanimous individual vote of the membership of the Bethel Congregation and was ordained to the ministry by Bishop David Kauffman (father of Daniel Kauffman) on November 11, 1894. (On account of his health Bishop L. J. Heatwole had returned to Virginia.) After school closed he labored for the other minister there, Daniel Hooley, on his farm near Garden City.

His first sermon was preached on his birthday anniversary, November 27, 1894. He had had catarrh for over ten years and at first found it difficult to speak loud enough.

In May, 1895, he was asked to preach a few sermons in Jasper County, Missouri. Four souls confessed Christ and he came home all stirred for soul-winning. The next Sunday five more confessed at Bethel, among them J. E. Hartzler, who was then only about eleven years old.

During the summer of 1895 Daniel Kauffman secured the principalship of the Garden City school. When Brother Wenger saw that his place in the ministry would soon be filled he left for Keokuk County, Iowa, and prepared to enter Penn College, Oskaloosa, Iowa, in September, 1895. He received a cordial welcome. It was a fashionable Quaker school. It seems he was the first conservative Mennonite minister in America to go to college after he was ordained. In the annual extemporaneous oratorical contest he received first prize, and was also chosen chairman of the Joint Lecture Committee of the college and city for the next year. He now thinks it was best for him that

(Continued on Page 8)

## Book Reviews

*The Amish People.* By Elmer Lewis Smith. New York: Exposition Press, 1958. Pp. 258 plus 16 pp. Illustrations. \$4.00.

Here is an unusually comprehensive study of that group of Old Order Amish living in Lancaster County, Pennsylvania, by a sociologist trained in the techniques of discovering and recording the underlying motives, those inner springs of thought and action that determine human behavior. Employing the interview as a major instrument of research, the author has collected a vast amount of material on almost every conceivable aspect of Amish culture. Assisted by his wife he has delved into intimate nooks of the Amish home and community not excepting marital relationships.

Portions of the book debunk erroneous concepts and false reports regarding Amish cultural practices, courtship for instance. The volume will interest the general reader and deserves the attention of the serious student.

One might criticize the author's tendency to wander off into sociological digression while the Amish theme awaits his return. In the "Education" chapter, for instance, he discusses at some length the relative value of various types of formal training for the farm boy. More serious is the omission of reference to the considerable body of material handed down in manuscript form by which the Amish leaders preserve their sixteenth and seventeenth century mode of life. The manuscripts, translated and edited in *The Mennonite Quarterly Review* during the past thirty years, help to explain that Amish life in America is a survival of medieval German peasant culture and why the Amish are a race apart in the great American melting pot.

—John Umble

*Joseph Goldsmith 1796-1876 and His Descendants.* By Mrs. Jacob Graber and John W. Gingerich. Published by John W. Gingerich, Route 1, Box 64, Kalona, Iowa, 1955. Pp. 95. \$2.00.

Joseph Goldsmith was born in Alsace and came to Pennsylvania in 1819. Moving to Ontario in 1824, he was ordained a minister in the Amish church that same year. Seven years later the Goldsmith family moved to Butler County, Ohio, where Joseph was ordained bishop in 1838. In 1846 Goldsmith moved to Lee County, Iowa, where he ministered to the Amish community established

there earlier, as well as occasionally to the Amish community in Johnson County, seventy miles north. Finally in 1855 the Goldsmith family settled in Henry County, Iowa, where Joseph lived the rest of his life, serving as the bishop of what is now the Sugar Creek congregation at Wayland, in addition to visiting other Amish churches in Johnson and Davis counties. He also attended several sessions of the *Diener Versammlung*, in Ohio and Illinois, where he was an active participant in the work of the conference.

Goldsmith had twelve children. This book devotes a section to each of them, listing his descendants into the seventh generation. Among the descendants are a half dozen or more ministers and full time church workers in the Mennonite Church, including Bishop Vernon Gerig of Wayland, Iowa. Other descendants are active in the General Conference Mennonite and other denominations.

The authors have used an excellent arrangement in listing descendants, a plan that could well be followed by any group planning a family history. Preceding the genealogy is a ten-page history of Goldsmith and his family. A ten-page index listing all of the direct Goldsmith descendants concludes this excellent volume.

—Melvin Gingerich

*Seventy-Fifth Anniversary of the Stahl Mennonite Church, Johnstown, Pennsylvania, 1882-1957.* Edited by Ruth Kaufman. Lithographed by Mennonite Publishing House, Scottdale, Pa., 1957. Pp. 24, illustrated.

Anniversaries provide an opportunity to bring together extant data and photographs as well as to dig up some forgotten material. Thanks to the boon of offset printing many of these materials can be reproduced cheaply in their original form and shared widely. A substantial history of the congregation, by Sanford G. Shetler, introduces the work. The booklet throughout is enriched with excellent pictures of persons and buildings, including a double-page shot of the present congregation during Sunday morning worship. The Johnstown Bible School, an important chapter in the history of the congregation, is noted in brief. Both in conception and execution this congregational history has much to commend it. Having done this well on the 75th, one looks forward to what the members at Stahl's will prepare on their 100th anniversary.

—I. B. H.

## BIOGRAPHY OF AMOS DANIEL WENGER

(Continued from Page 7)

he did not return to Penn College in 1895.

While at Penn, J. S. Coffman asked him to send him a catalog of that college which was helpful in formulating the policies of Elkhart Institute, which was just in its infancy.

On Sundays he filled preaching appointments in school houses for scattered members in different parts of Iowa and also preached for congregations of Amish Mennonites, and for a small congregation at Palmyra, Missouri. He started regular preaching services in Keokuk County where there is now a good-sized congregation.

At Palmyra a sister from Lancaster County, Pennsylvania, told him that the Mennonite young people there are not in the church. A sudden conviction gripped him to go to Eastern Pennsylvania to help save souls. He thought perhaps he could enroll at Franklin and Marshall College, Lancaster, and preach and labor for the church more conveniently than at Penn College.

Accordingly, in June 1896 when college closed, he started eastward, filling appointments across the states as far as eastern Ohio. At Cleveland, Lake Erie was crossed on a fishing boat and appointments were filled in most of the Ontario Mennonite Churches. S. F. Coffman then accompanied him from Vineland to Clarence Center, New York, where he preached for the few members who remained of an old congregation.

(Continued in Next Issue)

## SUSTAINING MEMBERS OF THE MENNONITE HISTORICAL ASSOCIATION

The list of sustaining members of the Mennonite Historical Association for 1957, as reported by the treasurer, is as follows:

Harold S. Bender  
Paul Erb  
J. Roy Graybill  
J. E. Hauer  
Morris W. Hess  
John A. Hostetler  
Nelson Kauffman  
Graybill G. Landis  
Ira D. Landis  
Chester K. Lehman  
Orie O. Miller  
Jacob Z. Rittenhouse  
Samuel S. Wenger

# MENNONITE HISTORICAL BULLETIN

Published quarterly by the Historical Committee of Mennonite General Conference at Scottdale, Pennsylvania, and distributed to the members of the Mennonite Historical Association. **Editor:** Irvin B. Horst; **Office Editor:** John A. Hostetler; **Associate Editors:** Harold S. Bender, Ernest R. Clemens, Melvin Gingerich, Ira D. Landis, Herman Ropp, John W. Snyder, Nelson Springer, Grant Stoltzfus, John C. Wenger, Samuel S. Wenger. Dues for regular membership (\$1.50 per year) or for sustaining membership (\$5.00 or more annually) may be sent to the treasurer of the Association, Ira D. Landis, R. # 1, Bareville, Pa. Articles and news items should be addressed to the editor, Irvin B. Horst, Eastern Mennonite College, Harrisonburg, Va.

Vol. XIX

OCTOBER, 1958

No. 4

## A History of the Manheim Bishop District, the Rapho Mennonite Meetinghouse, Also Known as the Lehman But Now Hernley Meetinghouse<sup>1</sup>

By NORMAN W. BAUMAN

In the fall of 1727 three Mennonite families settled in this community. This was more than a year before Lancaster County was formed, and thirty-four years before the first house was built in Manheim. The names of the first families included the John Lehman family (with Henry Lesser an orphan and his two orphan sisters, who were children of John Lehman's sister), the John Heagy family, and the John Longenecker family; in 1729 Christian Longenecker (brother of John) and family arrived. These were followed in 1737 by the Ulrich Hernley family (at first Lutheran) and the second John Lehman family. Others that followed were the Jacob Lighter family, the Rudy Behme family, and the Ulrich Longenecker family, parents of John and Christian above mentioned, with their two younger brothers Ulrich and Jacob. These settled around a circle as it were, leaving the center 14 acres for church and school purposes. At the time of surveying this plot of land, however, the Longenecker family donated an equal tract from the land they had staked off for themselves.<sup>2</sup> Thus the survey showed 28 acres and 49 perches with the usual "allowance of 6 per cent for roads."

Because there was no provision in the laws of Pennsylvania to have land patented for church and school purposes, they did not receive a deed or patent for the land until after the Pennsylvania Assembly, which met in the winter of 1730-1731, passed an Act to enable Protestant societies to have land patented for church, school, and cemetery purposes. But this Act had to be signed by the King of England before it became Law. By virtue of the fact that the King of England did nothing about this Act after ten years it automatically became Law. This land was

surveyed in 1745, but the patent was not received until May 22, 1754.

### Copy of the Meetinghouse Patent<sup>3</sup>

Patent to John Leman,  
Rudy Behme & Jacob Lighter.  
THOMAS PENN and RICHARD  
PENN. Esquires true and absolute  
Proprietaries and Governors in  
Chief of the Province of Pennsyl-  
vania and Counties of Newcastle,  
Kent and Sussex upon the Dela-  
ware; To all unto whom these  
Presents shall come, Greeting;  
WHEREAS in virtue and Pursu-  
ance of a Warrant under the seal  
of the Land office bearing date the

<sup>3</sup> Record of the Act at the Lancaster Courthouse (Law Book).

twenty-second Day May one thou-  
sand seven hundred and forty-five  
there was surveyed and laid out to  
John Leman, Rudy Behme and Ja-  
cob Lighter of the County of Lan-  
caster, Yeoman, as Trustees for the  
Religious Society of Menonists re-  
siding in Rapho Township in the  
said County, A CERTAIN Tract of  
land situated in the said Township  
and bounded and described as fol-  
lows: viz. Beginning at a marked  
Hickory and from thence extend-  
ing by land of the said John Leman  
and vacant land north thirty-three  
Degrees and three quarters, west  
eighty Perches to a marked White  
oak thence by vacant land North  
fifty-six Degrees and a quarter  
East sixty Perches to a marked  
Black Oak south thirty-three De-  
grees and three quarters, East  
eighty Perches to a marked Black  
Oak and south fifty-six degrees  
and a quarter West sixty Perches  
to the place of Beginning contain-  
ing Twenty-Eight acres and forty-

(Continued on Page 2)



Jacob Hostetter, 1774-1865, Bishop in the Manheim District of Lancaster County, Pa., 1831-1865. He served the church during the trying times of the Civil War.

<sup>1</sup> Name occurs in the boundaries of the adjoining properties, also Meeting Calendars. The Meeting Calendar of 1854 refers to the Lehman Meeting House, while the Meeting Calendars of 1879 to 1884 call it Hernley's Meetinghouse.

<sup>2</sup> Tradition of the Longenecker family.

## HISTORY OF THE MANHEIM BISHOP DISTRICT

(Continued from Page 1)

nine Perches and the usual Allowance of Six acres per Cent for roads and highways as in and by the survey thereof remaining in our Surveyor Generals office and from thence into the Secretaries office may appear AND the said John Leman, Rudy Behme and Jacob Lighter with the rest of the members of the said Religious Society of Menonites having humbly besought us that we would be pleased to grant to the said John Leman, Rudy Behme and Jacob Lighter Trustees as aforesaid the above described tract of land for the uses, Intents, and purposes herein after expressed and declared—NOW KNOW YE that at their special instance and request and for and in Consideration of the sum of Four Pounds seven Shillings and Eight Pence Lawful money of Pennsylvania (Being raised by contribution of and amongst the said Congregation) to our use paid by the said John Leman, Rudy Behme and Jacob Lighter (The receipt whereof we hereby acknowledge and thereof do acquit and for ever discharge the said John Leman, Rudy Behme and Jacob Lighter their Heirs and Assigns by these presents), And of the yearly Quit Rent herein after mentioned and reserved, WE HAVE given, granted, released and confirmed, and by these presents for us our Heirs and Successors do give, grant, release and confirm unto the said John Leman, Rudy Behme, and Jacob Lighter and their Heirs the said Twenty-eight acres and forty-nine Perches of land as the same are now set forth bounded and limited as aforesaid with all mines minerals Quarries meadows marshes savannahs swamps, criples, woods, underwoods, timber, and trees, ways, water courses, liberties, profits, commodities, advantages, hereditaments and appertaining whatsoever thereunto belonging or in any wise appertaining and lying within the bounds and limits aforesaid—(Three full acres clear fifth part of all Royal mines free from all deductions and reprisals for digging and refining the same and also one fifth part of the Ore of all other mines delivered at the Pit's mouth only excepted and hereby reserved)—And also free right and liberty to and for the said John Leman, Rudy Behme, and Jacob Lighter their Heirs and assigns to hawk hunt fish and fowl in and upon the hereby granted land and premises or upon any part thereof TO HAVE AND TO HOLD the said twenty-eight acres and forty-nine Perches of land Hereditaments and premises hereby granted or mentioned so to be except as before excepted with their appurtenances unto the said John Leman, Rudy Behme, and Jacob Lighter their Heirs and assigns BUT IN SPECIAL TRUST and confidence, never-

theless that they the said Trustees John Leman, Rudy Behme, and Jacob Lighter and their Heirs shall stand seized thereof for the sole and only use benefit and behoof of the Ministers and society of Menonists for the time being, residing and to reside in the said Township of Rapho to and for such uses intents and purposes as the majority of the Ministers and said religious society of Menonites for the time being and their successors of that persuasion shall from time to time order, limit, direct and appoint, agreeable to the Act of General Assembly of said Province Entituled AN ACT for the enabling religious societies of Protestants within the said Province to purchase lands for Burying grounds, Churches, Houses for Worship, Schools, etc. And to that and for no other use intent or purpose whatsoever TO BE HOLDEN of us our Heirs and successors Proprietaries of Pennsylvania, as our manor of Conestogo in the County of Lancaster aforesaid in free and common Socage by Fealty only, in lieu of all other services YIELDING AND PAYING therefore yearly unto us our Heirs and successors at the town of Lancaster in the said County at or upon the first day of March in every year, from the first last past, one Half-Penny Sterling for every acre of the same or value thereof in Coin Currant according as the exchange shall then be between our said province and the City of London to such person or persons as shall from time to time be appointed to receive the same and in case of Nonpayment thereof within Ninty days next after the same shall become due that then it shall and may be lawful for us our Heirs and successors our and their receiver or receivers into and upon the hereby granted land and premises to reenter and the same to hold and possess until the said Quit rent and all arrears thereof together with the charges accruing by means of such Nonpayment and Reentry, be fully paid and discharged.

WITNESS JAMES HAMILTON Esquire Lieutenant Governor of the said province who in Pursuance and by Virtue of Certain Powers and Authorities to him for this purpose inter alia granted by the said Proprietaries, hath hereunto set his hand and caused the great Seal of the said Province to be affixed at Philadelphia this Tenth day of May in the year of our Lord, One Thousand Seven Hundred and Fifty-four, the Twenty Seventh year of the Reign of George the second over Great Britain & the Thirty Sixth year of the said Proprietaries Government.

(Signed by) James Hamilton

### History of the Meeting House

The exact date of the first meetinghouse is not known, but it is almost certain that there was a meeting here before this land was surveyed. The title of the Patent would

almost suggest it, "Meeting House Patent." Also, according to a note written on the flyleaf of Bishop John Lehman's *Ausbund* still at the meetinghouse, there was a building here before 1744. This note reads as follows: "The blessings of this life come to you, as you assemble in God's house and bring to him your offering and the reward will be yours to the end. Dated 1744."

The first building was remodeled at least once and stood until 1869. This building was used for church and school purposes, until it was torn down in 1869. The floor was laid with stone and was a few steps lower than the surrounding ground outside. It had a stone wall a few feet high and from there on up it was built of logs. At the entrance there was a small roof over the door. When one opened the door, one went down two or three steps to the floor. The opposite end had a large stone fireplace for heating purposes.<sup>4</sup> This building stood in the present cemetery. The floor plan is marked on the present Cemetery Draft. A new brick building, 52 by 40 feet, was built in 1869 about 300 feet nearer to the road. At this time the land donated by the Longeneckers on the other side of the road was sold off for \$2500.00. This money built the new church. In 1919 the brick building was remodeled and 24 feet added to the length with a basement under the entire building. The trustees at the time of building were Abraham Lehman and Benjamin Hershey. Abraham Lehman died before the new building was finished. The building committee consisted of John Schwartz, David Hostetter, and Henry Metzler. Benjamin Hershey was the treasurer.<sup>5</sup>

### Hymnbooks

The oldest *Ausbund* at the meetinghouse has no date or printer given. It was probably printed in Europe. It is believed by the Longenecker family that Ulrich Longenecker, who settled in Rapho Township in his old age, had been a book printer in Zurich, Switzerland, and might have been the printer of this book.<sup>6</sup>

The second American edition of the *Ausbund*, printed at Germantown in 1751, was also used in Rapho Township. This edition added songs 138, 139, 140, but before the books were bound in 1752 there was a supplement of 5 songs added. The fourth edition, printed at Germantown by Leibert and Billmeyer in

(Continued on Page 4)

<sup>4</sup> Interview with Elizabeth Colton, who in her young years attended church in this building.

<sup>5</sup> Recorded in the Meetinghouse.

<sup>6</sup> *History of Bedford and Somerset Counties*, by Blackburn, page 433, Book No. qr 974.87-B51 in the Carnegie Library, Pittsburgh.

## Mennonite Research News and Notes

By MELVIN GINGERICH

The July 1958 *American Archivist* magazine (Hall of Records, Box 710, Dover, Del.) contains a twenty-two page article on "Church Archives in the United States and Canada; a Bibliography." One and one-half pages are devoted to articles and reports on the Archives of the Mennonite Church. As a result a number of inquiries have been directed to the Mennonite Church Archives.

The author recently examined the Bettman Archives in New York City. As this is one of the largest collections of pictures in the United States, it was hoped that it would contain Mennonite pictures, but unfortunately the holdings on this subject are few. There are several Amish pictures, a reproduction of the sixteenth century woodcut showing the Hutterite costume, and a number relating to the settlement of the Mennonites from Russia in Kansas in the 1870's.

Willard Conrad was employed by the Archives of the Mennonite Church for two months during the summer of 1958 to accession materials accumulated by the archives during recent months. Additional material recently received has been temporarily organized and filed but much additional work remains to be done until the full wealth of material in the collections can be of greatest use to scholars. Melvin Gingerich is devoting part time to this assignment.

John S. Umble has translated most of the sixty old letters (1820-1863) of the Bishop Jacob Hostetter collection. Copies of the translations have been forwarded to the Historical Committee of the Lancaster Mennonite Conference. They are also being furnished a microfilm copy of the entire set of letters.

The Archives of the Mennonite Church recently received from the widow of J. R. Shank his collection of letters, unpublished articles, business documents, and other materials.

With the closing of the Mennonite School of Nursing at La Junta, Colorado, the problem of the disposition of its files accumulated over the period of its operation presented itself. The entire set of records, with the exception of the most recent ones which have been retained by the treasurer of the Mennonite Board of Education, has been transferred into the custody of the Archives of the Mennonite Church.

Mr. and Mrs. A. E. Kreider have recently presented to the Mennonite Church Archives the charts used by Mrs. Kreider's father, J. S. Shoemaker, in teaching church doctrines in Bible Schools.

Lloyd J. Fisher of Albany, Oregon, has deposited with the Archives the early minute books of the Pacific Coast Mennonite District Mission Board.

Mrs. J. N. Smucker has recently donated the Adam Lantz family collection of records and documents to the Archives of the Mennonite Church.

Dr. Fritz Braun of Heimatstelle Pfalz, Kaiserslautern, Germany, visited the Mennonite Church Archives in June 1958. He studied the Risser letters (*MQR* Jan. 1956, 44-64), microfilm copies of which are being supplied to him for additional study.

William Dean who is working on his Ph.D. dissertation at the University of Iowa is studying the John F. Funk records to obtain an understanding of the awakening in the Mennonite Church as it was related to the origin and growth of the United Missionary Church (Mennonite Brethren in Christ).

Gladys Dodd of Overland Park, Kansas, spent time in August working in the Goshen College Mennonite Historical Library on the religious background of President Eisenhower. This study is for her B.D. thesis.

The Mennonite Research Foundation has made a study of "The Office of Deacon in the History of the Mennonite Church" for the Ministerial Committee of Mennonite General Conference.

Jan Matthijsen, Mennonite missionary in Indonesia, recently wrote a booklet on Menno Simons, presenting both biographical and doctrinal material. This is the first book concerning Mennonites to be published in the Indonesian language. The booklet was produced in 1958 by Geredja-Geredja Sekitar Muria, Pati, Java. Mr. Matthijsen is planning three booklets in this series.

Wanted: a copy of S. D. Gingerich's *Memorial History of Daniel Schoettler* (1910) and of Harvey Hostetter's *Descendants of Jacob Hochstetler* (1912). Write Melvin Gingerich, 400 College Avenue, Goshen, Indiana.

From the *Zur Heimath* of June 15th we learn that on the 18th of May, 40 Mennonites shipped on the Steamer "Celtic" of the White Star Line, from Liverpool. These left Hamburg on the 12th of May. They composed 12 families, were from Poland, and intended to go to Kansas. One family, on account of a sick child remained in Liverpool, one of these families remained in Summerfield, Ill., two stopped at Tipton, Mo.,

## Book Reviews

*Descendants and History of Christian Fisher Family.* Compiled by John M. Fisher Family. Ronks, Pa., Amos L. Fisher, Publisher, 1957. Pp. 623. \$5.00.

In 623 pages the compilers of this book have telescoped a great deal of information on Amish families of Southeastern Pennsylvania. Literally there are tens of thousands of facts in this genealogy which is designed the same as the Esh, Hostetter, and Hertzler genealogies.

Christian Fisher, born April 26, 1757, is the first family man to be listed. In all 3646 persons and their families are tabulated. The number which follows the name of a family head refers to the parents of that family head. Where both husband and wife are descendants of Christian Fisher, they are both followed by a number. Then in a few minutes it is possible to trace one's ancestry (if his name is in the book).

While the reviewer has not examined or used many genealogies, it would seem to him that here is a well organized piece of work. Cross references are easy to make. One purchaser of the book has spent hours in its study and reports only about 100 minor errors in 2400 names. The same person states that the death dates compare well with the newspaper obituaries that he has compiled over some years. Mistakes there are, but they are mostly typographical. There is good reason to believe that an up-to-date and precise family history has been published. It provides excellent resources for the study of Amish family size. The index is thorough.

Important Amish names in the book are: Allgyer, Augsberger, Ba-well, Beachy, Beiler, Blank, Byler, Detweiler, Diener, Ebersole, Engle, Esch, Esh, Fisher, Glick, Hartzler, Hershberger, Headings, Hertzler, Hostetter, Huyard, Kanagy, Kauffman, Kennel, King, Kurtz, Lantz, Lapp, Mast, Miller, Peachey, Petersheim, Renno, Riehl, Sharp, Smoker, Smucker, Stoltzfus, Yoder, Yost and Zook.

Besides the data on families there are historical sketches, wills, and newspaper clippings about train accidents of 1887 and 1891. Among the historical sketches is John Umble's article on the Amish settlement in Union County, Pennsylvania.

—Grant M. Stoltzfus

and the remainder went to Kansas and joined the friends in the neighborhood of Marion Center. It is reported that from Ganderfeld and Halbstadt 120 families are preparing to emigrate during the Spring. *Herald of Truth*, July, 1876, p. 120.

### HISTORY OF THE MANHEIM BISHOP DISTRICT

(Continued from Page 2)

1785, were also used. In this edition one more song was added to the supplement. This was a song to commemorate the visit of three brethren from the Thessalonica church with the Swiss Brethren. It is interesting to note that this song was added to the collection the very year that the River Brethren Church was organized and Hans Wenger of this place became their second Minister. He went to Black Creek, Ontario, and established the church there.<sup>7</sup> The Rapho congregation had trouble with immersion as a form of baptism even before they had received their land patent. On April 14, 1754, nine of the Rapho members were rebaptised by immersion by another group, and in 1770 two more families left the church. The hymn expresses the sentiment that the Thessalonica church heard of the newly organized Swiss Brethren and sent three delegates to visit them. When they found them (verse 18), they examined their articles of faith and at once found themselves in perfect agreement (verse 24). They would so report to those of Thessalonica, the church of Christ, standing firm from the time of the apostles (verse 25), in rigid, unwavering faith, and possessing also the letters of Paul written in his own hand to the congregation.<sup>8</sup>

All of these *Ausbunds* have written in German on the inside of the cover, "The property of the Rapho Mennonite Congregation a mile from Manheim—1789-." In 1841, John Baer, printer of Lancaster, published a book of Christian hymns and psalms in the German language. These were then used in the Rapho congregation. In 1884 the Mennonite Publishing Co. of Elkhart, Ind., printed a Mennonite collection of psalms and hymns which was probably the first English song book used in the congregation. These books have written on the inside of the cover, "Property of Hernley's Meeting House 1891." This is the first time we find mention of "Hernley's Meeting House." When the *Church and Sunday School Hymnal* came out, they were used at Hernley's. It remains the main song book. *Life Songs No. 1* had been used, but at present *Life Songs No. 2* is in use.

#### Outreach of the Congregation

Bishop John Lehman had four sons and two daughters. One son, Jacob, settled close to the present

<sup>7</sup> From Wenger family history in the files of this writer.

<sup>8</sup> From an English translation made at the request of Norman W. Nauman by Mr. and Mrs. Maynard Hoover of New Paris, Ind.

Stauffer Meetinghouse, and one of his sons was the first deacon of the congregation. Another son, John, settled close to the present Risser Meetinghouse and was one of the first trustees there. Mary Lehman married Michael Boehm. Peter and Daniel Lehman were ministers at the Rapho Meetinghouse; and their father divided the home farm to them. Peter received the part where the first buildings were located, and Daniel received new buildings and the part where a Mill had been established even before 1772. This appears to have been the first mill in the community. Peter Lehman was ordained a Bishop to help his father. His father died during February 1776 and was buried on the farm burial lot.<sup>9</sup> In April 1786 Daniel sold his farm and mill property to his brother Jacob and moved to Chambersburg, Franklin County. Before Daniel moved he was ordained a Bishop at the Rapho Meetinghouse to take charge of the believers in Franklin County. He had a meetinghouse built in 1804 on a corner of his farm. The Rapho Meetinghouse as it was known until about 1840 was the only meetinghouse at the northern end of the County until 1794 when the brethren in the Erb community decided to build a house for church and school purposes.

#### The Erb Meetinghouse Deed (in part)

Joseph Erb and wife Barbara—to  
PETER LEMAN

Between Joseph Erb of the Township of Warwick (now Penn.) and Barbara his wife and Peter Leman of the Township of Rapho, Minister of the gospel and Peter Erb of Warwick Township—Whereas we gospel believing Baptists called Mennonites have agreed to build an house for us and our children and for their successors for Divine service and the exercise of Religion, For God is not the author of confusion I Cor. 14:33, Therefore should order be kept after the commandment of God, We therefore have agreed that the teachers which shall teach in this house shall be members of the above said society, and which shall practice and uphold as is written in Matt. 18:15, 17 and Acts 1:26 Acts 6:6, such shall have a right in this house to read and speak to the congregation, To baptize and there to keep the Lord's Supper, and such as are members of the above said society there to proclaim and uphold, No other order or Ceremony shall be allowed in this house to prevent disension, this we took upon us as Gospel Foundation to mention, uphold, and regulate which the said Peter Lehman, teacher of the above said society was chosen as a trustee and after him to de-

volve on his successors in the said Ministry forever, and the above named Peter Erb to be likewise a trustee, To see what a school may be kept in said house, but also as not to obstruct, the meetings of said society, And the meetings of the said society, not to obstruct said school above.

The Lehmans seem to have been a meek people, for they nowhere mention in their writings that they were ministers or bishops. The Lehmans, according to their writings, seem to have been well educated for their time. Because of the trouble with immersion at the Rapho Meetinghouse, Peter Lehman, who was bishop at the time, set forth the order of the church in this church deed:

Record of the first meeting to elect new trustees.<sup>10</sup>

Whereas, The members of the Mennonite congregation and other inhabitants, in the neighborhood of Joseph Erb, in Warwick Township Lancaster County, in the year of our Lord 1794, united to build a house in order to have Meetings for Divine services and to conduct school, and have also elected Peter Lehman and Peter Erb as trustees to take care of all occasional circumstances, for which a bill of sale for 60 rods of land was received from the said Joseph Erb, wherein an announcement is made that if at any time, and at any place, an office shall become vacant, so shall they through an election again elect men, and while Peter Lehman has been dead some time and Peter Erb is now growing old,—thus have we, the undersigned, assembled today at the aforesaid house and have chosen Jacob Hostetter, elected in the place of Peter Lehman, deceased, and Daniel Erb, the younger, in the place of Peter Erb, as trustees,—for which all have voted, and shall fulfill all demands, nothing more or nothing less, as both Peter Lehman and Peter Erb had been formerly elected and announced,—so it is adopted this 5th day of October, in the year of our Lord 1827.

(Signed by) Peter Erb, John Bamberger, Joseph Erb, Daniel Erb, John Eby, Christian Bamberger, John Erb.

#### The Erisman Meetinghouse

This congregation, like many others, took its name from the first Mennonite settler. The first meetinghouse was built in 1798 on land belonging to Abraham Erisman. The following year, on October 18, 1799, he sold an acre of land to Samuel Nissley and Christian Metz, trustees of the Mennonite Society of the western part of Rapho Township, together with the meetinghouse thereon erected. This house was in

(Continued on Page 5)

<sup>9</sup> This does not agree with the history of the Lancaster conference by Martin Weaver, but the settling of the estate proves that Hans or John Lehman died Feb. 1776.

<sup>10</sup> Lehman deeds and wills, (Lancaster Courthouse).

## HISTORY OF THE MANHEIM BISHOP DISTRICT

(Continued from Page 4)

constant use for nearly one hundred years, but it was removed in 1891 to make place for a new brick meetinghouse, 50 by 75 feet. In 1956 this house was remodeled.

### The Kauffman Metinghouse

A log building had been constructed at Sun Hill, known as Reists, which was used for church and school purposes. This was replaced with a new brick building, built along the Manheim-Lancaster Turnpike, on land donated by Abraham Kauffman. It is now known as the Kauffman Meetinghouse.

### The Gantz Meetinghouse

On May 8, 1880, the Calvinist Reformed Church at Old-Line, known as the Gantz Meetinghouse, was sold to the Rapho congregation of Mennonites for \$700.00. The Mennonite trustees were Frederick Gantz, George Kready, John Blecher, and John B. Brubaker. The Reformed congregation had dwindled to one member, and for fifteen years services were held here only occasionally. After the Mennonites received it Hiram Kauffman was the preacher until John B. Snavely was ordained in 1903 as minister. In 1915 the old house was torn down and a new brick building erected, 40 by 60 feet, at a more convenient spot on the same premises. This house and the Hernley Meetinghouse were used by the same congregation, meeting at the Hernley Meetinghouse one Sunday and at the Gantz Meetinghouse the next. On November 17, 1957, when the house became too crowded, the congregation was divided, with a part worshipping at the Hernley Meetinghouse and the other part worshipping at the Gantz Meetinghouse each Sunday.

### The Manheim Meetinghouse

From the beginning of "the Town of Manheim" there was a union meetinghouse on the corner of North Charlotte and Gramby Streets. Here the Mennonites had preaching every fourth Sunday. In 1896 the Mennonites built a new meetinghouse on the corner of West High and Grant Streets.<sup>11</sup>

### The Hernley Cemetery

On March 31, 1856, the first grave was dug in this cemetery, close to the log building. It was for the son of Preacher Abraham Horst. On April 6, 1869, the first adult grave was dug, for Deacon Samuel Lehman, and on October 13, 1869, a grave for the trustee, Abraham Lehman.

<sup>11</sup> Henry Wm. Stiegel, by George Heiges, page 47, also Ellis and Evans history of Lancaster County.

### Early Missionary

A family of Mennonite descent, named Abraham Hershey, lived in 1822 about two miles north of the Rapho Meetinghouse. The only son, Eusebius Hershey, who according to his own writings, received missionary convictions in his young years through the preaching at the Rapho Meetinghouse. He was converted at the age of eighteen (1840). It is not certain that he was received into the Mennonite fellowship, although he called himself a Mennonite minister in 1891. He was active in preaching to neglected groups, such as Indians, workers in lumber camps, etc., throughout the United States and Canada. He traveled on foot and horseback. It is said of him that when he visited a home, he would always have prayer before leaving that home. At the age of 68 he went to Liberia, West Africa, at his own expense, to bring the gospel to the heathen of that land. In October 1890 he preached his farewell sermon to friends and acquaintances in the Hernley Meetinghouse. He wrote a letter from Monrovia, Liberia, West Africa, dated March 14, 1891, which was printed in the July *Herald of Truth*. This is the last that was heard of him. This may have influenced the Mennonite church for foreign mission work.

### Leaders of the Congregation

It is not known when John Lehman was ordained, but he was the first minister and Bishop in Rapho Township. He died 1776 and is buried in the Lehman Farm Cemetery on the west side of Lehman's Hill (today known as the Reservoir Hill).

Benjamin Hershey, the first Bishop of the church west and north of Lancaster, had the greater part of this section of the County under his oversight. About the middle of the 18th century a section was formed by ordaining Lehman. He may have been ordained by Bishop Benjamin Hershey.

### School

From the beginning the Rapho Mennonite Meetinghouse was used for school purposes during the week. The late Abram Hernley, (who died in 1931) started school in the Meetinghouse in 1869. This was the last year of the church school. From 1869 to 1952 there was no church school in the Manheim District.

In 1952 some interest in a Christian day school became apparent. After a few meetings to find out this interest, it was decided to open two schools in the fall. A brother bought one of the one-room state schools, and let the church use it the first year, and the Erisman congregation bought the schoolhouse adjoining

(Continued on Page 6)

## Biography of Amos Daniel Wenger Until 1944

By JOHN C. WENGER

(Continued from Last Issue)

The present installment contains the remaining portion of the biography. The suggestion has been made that this article might be reprinted as a whole in the form of a pamphlet. Anyone wishing to encourage the idea may write to the Office Editor of the *Bulletin*, John A. Hostetler, Mennonite Publishing House, Scottdale, Pa. Bro. Wenger wrote this biography when he was a student at Goshen College and not at Eastern Mennonite School as was incorrectly stated in the previous editorial note. Ed.)

From Clarence Center he went to Albany and took a boat down the Mohawk and Hudson to New York and Philadelphia and then went to Lancaster, arriving nearly midnight, Friday, July 10, 1896. The night was spent in a hotel. On Saturday morning he walked the streets of Lancaster and made inquiry of some of the many plain people he met and finally found the minister, to whom he had written of his coming, in company with seven other ministers discussing the "heretofore unheard-of minister, A. D. Wenger," coming from Canada. He succeeded in satisfying them that he was not an imposter. As it was harvest time no week-day appointments were made. One of the ministers, later Bishop Abram Herr, asked him if he would have something to drink. He had heard of the saloons attached to the hotels of Lancaster, so he replied, "It depends on what it is." They drank lemonade.

On the way east, Bishop John F. Funk persuaded Brother Wenger to put on a tie, as the brethren wore ties in the east. This accounts for his wearing one for a few years. After discontinuing this he was blamed by some who favored wearing the tie, for the no-tie sentiment which has since developed in the east.

Soon John H. Mellinger, since head of the mission interests of Lancaster County, was met. He had heard of Brother Wenger through his sister in Palmyra, Missouri. He persuaded him to stay for the annual mission meeting at Paradise instead of going on to his folks in Virginia. So he stayed and filled nineteen preaching appointments. Series of meetings were not yet allowed, but souls confessed Christ anyway. Just a few words personally spoken to the unsaved in homes and after

(Continued on Page 6)

### HISTORY OF THE MANHEIM BISHOP DISTRICT

(Continued from Page 5)

the church grounds. These two buildings were opened as Christian Day Schools in the fall of 1952. It was found that not all the interest could be accommodated, and before the first term closed plans were made to build a three-room schoolhouse on the land in Rapho Township which was patented in 1754 for church, school, and burial purposes.

By the time school opened in the fall of 1953 a new three-room building was ready. The interest has been steadily growing. Teachers for the

1957-1958 term were Myra Risser, Emma Martin, and Helen Frey.

*The Missionary Spirit.* The Brethren or Dunkards, in this country, seem to appreciate the admonition of our Savior, "Go teach all nations." They have a missionary in Denmark, who has recently baptized one person to the faith of the Brethren in that country, and is busily engaged in getting tracts and papers printed in the Danish language to distribute and make known their faith among that people. The doctrine of peace and plainness seems to be little known in that country. *Herald of Truth*, July, 1876, p. 120.

### LIST OF ORDAINED MEN

Name	Date Ordained Minister	Date Ordained Bishop	Date of Death
John Lehman	.....	.....	1776
Ulrich Longenecker	.....	.....	.....
Peter Lehman	.....	.....	Jan. 1807
Daniel Lehman	.....	1786	Sept. 22, 1804
Benjamin Hershey	.....	.....	May 7, 1842
Samuel Nissley	1790	1800 (?)	May, 1838
Jacob Hostetter	1807	1831	April 6, 1865
Samuel Hershey	.....	.....	April 25, 1893
Abraham Horst	1868	.....	Aug. 15, 1905
Jacob Snavely	April 4, 1878	.....	Jan. 14, 1904
Joseph Boll, Sr.	Mar. 21, 1895	.....	Dec. 25, 1935
Benjamin B. Stauffer	June 14, 1900	.....	Jan. 5, 1928
John B. Snavely	Aug. 13, 1903	.....	Nov. 1, 1936
John Brubaker	.....	1861	Aug. 1, 1870
Jacob N. Brubaker	June 15, 1865	Dec. 26, 1867	Oct. 9, 1913
Peter Nissley	June 16, 1904	Dec. 26, 1911	May 17, 1921
Aaron H. Wenger	Feb. 28, 1907	.....	Oct. 25, 1937
Isaac H. Brubaker	Aug. 15, 1907	Aug. 25, 1921	.....
Joseph A. Boll, Jr.	Aug. 13, 1915	.....	April 11, 1958
Henry E. Lutz	Mar. 16, 1922	.....	.....
Martin G. Metzler	July 26, 1923	Mar. 6, 1930	.....
William Heisy	Aug. 4, 1925	.....	.....
Abram Risser	July 17, 1927	.....	.....
Samuel Lehman	Aug. 16, 1927	.....	Jan. 3, 1955
Charles Hostetter	Aug. 2, 1939	.....	.....
Homer D. Bomberger	1943	.....	.....
Clyde Metzler	Feb. 23, 1943	.....	.....
John S. Eby	Dec. 13, 1945	.....	.....
Ira Huber	Aug. 30, 1945	.....	.....
Clarence Stauffer	Jan. 27, 1954	.....	.....

### Deacons

Peter E. Hernley	1842	July 8, 1842
Samuel Lehman	June 1, 1868	April 6, 1869
David Hershey	Dec. 24, 1891	Dec. 3, 1898
John Brubaker	Sept. 29, 1914	Sept. 11, 1928
Henry Heagy	Feb. 2, 1901	Dec. 31, 1940
Daniel Metzler	Jan. 12, 1928	Sept. 10, 1931
Herman H. Metzler	Dec. 31, 1931	April 14, 1951
Clayton A. Brubaker	July 31, 1935	Mar. 1, 1954
Isaac E. Tyson	July 30, 1941	Jan. 27, 1955
David E. Harnley	Aug. 10, 1949	.....
John R. Nissley	Aug. 10, 1949	.....
Harold G. Haldeman	July 25, 1945	.....
Ernest K. Bauman	Dec. 1, 1954	.....
Jacob N. Harnish	Dec. 17, 1957	.....

### BIOGRAPHY OF AMOS DANIEL WENGER

(Continued from Page 5)

church services often made converts. Other visiting ministers soon followed.

At this time of awakening, a sad accident occurred which stirred the church. Two young people, returning from a party, were killed at midnight at a railroad crossing at Bird-in-Hand. It was a crisis in the largest Mennonite community. Hundreds of young people were gathered into the church. Revival meetings in the last twenty-seven years have aided greatly in gathering in the young people, and in building up the church.

The mission meeting was held at Paradise, Lancaster County, July 23, 1896. Hundreds of those interested in mission work were there from many places. A minister, Samuel Hess of Cumberland County, Pennsylvania, insisted that Brother Wenger accompany him to his community and hold a series of meetings there. He said other counties just west of the Susquehanna River needed such work, also. He followed Brother Wenger up in his later appointments until he gave up his school plans for that fall and promised to come.

July 30 he returned to his home in Virginia which he had not visited since he left, February 25, 1890, except the time when he brought the body of his brother Samuel home from Missouri for burial in February, 1893. His family, especially his mother, was very glad to see him. For nearly two months he visited, preached in all the Virginia Mennonite Churches, did personal work whenever possible, and held a series of meetings at the Hildebrand Church in Augusta County. There were a number of confessions in other communities, as well as at Hildebrands. Personal work was then new in our church and somewhat opposed both in Virginia and in Pennsylvania.

Having heard of the Franconia Conference and desiring to visit it, he went to Doylestown and filled thirty-five appointments in that Conference District from September 27 to October 22. A number of souls confessed Christ but the field was not as ripe as in Lancaster County at that time. Many new friendships were formed, many having since been broken by death.

On the way to Cumberland County, again a number of appointments were filled in Lancaster County with more confessions. Brother Wenger says, "I had a vehement desire to

visit every Mennonite home in the county, have Bible-reading, prayer and conversation with the unsaved." Abram Metzler, a Sunday School Superintendent, and later a Bishop in Blair County, took him to a number of homes where there were more confessions. Most all of the ministers of that time have since passed to their rewards. At that time Bishop Benjamin Weaver, deceased, Noah H. Mack, and C. M. Brackbill and nearly all the other bishops and ministers of the Lancaster Conference now living were still undominated.

Series of meetings were begun November 7, 1896, in Cumberland County and continued for six months in York, Adams, Franklin, Juniata, Snyder, Clearfield, and Blair Counties, Pennsylvania and in Washington County, Maryland. Most of the work was in small congregations. There were one hundred sixty confessions. A number of appointments were then filled in various other parts of Pennsylvania in the early summer.

On July 1, 1897, he was united in marriage to Mary H. Hostetter whom he had met in Indiana a few years earlier. She was the daughter of Abram and Catherine Hostetter. They travelled two months, visiting relatives and friends in various states and preaching for the churches in Oregon (which were the only ones west of Kansas at the time), and visiting the Pacific Coast. They established their home at Millersville, Pennsylvania, the home of the bride. She died July 14, 1898. Both before and after her death, he continued evangelistic work in West Virginia and Pennsylvania.

On January 21, 1899, he sailed from New York on the ship "Servia," for Liverpool. He visited England, France, Switzerland, Germany, Holland, Italy, Greece, Asia Minor, Palestine, Egypt, India, Ceylon, China, and Japan, reaching San Francisco February 16, 1900. A detailed account of Brother Wenger's travels in Bible Lands, his visit to the Mennonites of Europe, and his associations with our India missionaries are to be found in his book, *Six Months in Bible Lands and Around the World in Fourteen Months*.

On September 27, 1900, he was married to Anna May Lehman, also of Millersville, daughter of Bishop D. N. and Magdalena Lehman. For about four years much of his time was spent at home in Lancaster with frequent visits to nearby congregations and calls to hold meetings in western Pennsylvania, Virginia, and Ohio.

About October 1900 he suffered a period of sickness, possibly infantile

paralysis. The physician didn't seem to know what it was. He was in bed about six weeks and was left weak and with three limbs a little crippled. He didn't preach for seven months. His health and strength returned, but his crippled condition was never entirely cured.

In 1901 when the Board of Directors of Elkhart Institute was enlarged to include men outside of Elkhart County, Bro. Wenger was elected—his address at the time being Millersville, Pennsylvania. He continued serving on the Board (after the school developed into Goshen College) until 1915. He again served on the Mennonite Board of Education from 1924-1932.

He and Bishop Daniel Kauffman taught the Winter Bible Term at Elkhart Institute the school year of 1901-1902. He also gave about forty lectures on Bible lands. When Hesston was started he refused to be considered available for the presidency.

On December 8, 1904, he started a series of meetings at Breslau, Ontario. He labored about nine months in that Province. His wife and two children also went over and spent much of the time with him. He was then home from August 20 to November 20, 1905, during which time he held the first series of meetings ever held in Lancaster County at Mechanic's Grove, beginning October 17, 1905. November 20 he returned to Ontario and held two more meetings in Ontario, making a total of fifteen series of meetings. There were three hundred eighty-five converts in Ontario. A few turned back and were never baptized. Brother Wenger always tried to conclude a series of meetings with a sermon or two on the peculiar tenets of our faith, and our ordinances and restrictions.

During 1906 he held revival meetings in Lebanon County, Pennsylvania; Logan County, Ohio; Ephrata, Pennsylvania; Spring Valley and Fairview, North Dakota; May View, West Zion and Mayton, Alberta; Sharon, Saskatchewan; West Union, East Union, and Liberty, Iowa; White Horse, Mt. Pleasant, Paradise, Pennsylvania; Bethel, Ohio; and Bowne, Michigan. Other special meetings were held and regular appointments filled in 1907 and 1908. From 1905 to 1908 ten series of meetings were held in Lancaster County with two hundred fifty-nine confessions.

In November 1908 he and his wife and four children moved to Fentress, Virginia. They desired to bring up their children on the farm as it was difficult to hire help on the farm in Lancaster County without giving

ground to the laborers to raise tobacco. This was one reason they moved to Fentress. There they raised strawberries, potatoes, and corn for a few years, and then planted a vineyard which was more profitable. While living at Fentress he continued to answer calls to evangelistic work until there was complaint of neglecting the church at home.

He labored as an instructor in the Winter Bible Term at Hesston College and Bible School during the school year of 1910-1911, and also held a series of meetings there, with five confessions besides those of some members of the church.

When sentiment arose for a Mennonite school in the east, one was started in Alexandria, Virginia, in January, 1915. Brother Wenger and others helped to get it located at Harrisonburg. But Brother A. D. Wenger had declined the presidency already when plans were being made to locate it first at Denbigh.

February 25, 1922, he received the following telegram from the President of the School Board at Harrisonburg, Virginia: "You are unanimously elected principal of the Eastern Mennonite School."

As President of Eastern Mennonite School since that time, Brother Wenger has labored to build up the school and to get the church to support the school. He himself had already contributed liberally to the school and he continued to do so. He was instrumental in helping to formulate plans and policies which put the school on a sound basis financially.

Before becoming President he had started a drive for fifty men to give \$1,000 each. About \$10,000 was raised in this way. Then he, P. S. Hartman and E. C. Shank, who were appointed by the Virginia Conference to work out a plan to reduce the debt of the School, proposed that a 2% assessment be levied on the Virginia Brotherhood. In this way about \$25,000 was raised.

When A. D. Wenger became President of E. M. S. it had a debt of \$43,500.00. Again he led another drive. In this drive \$18,000 was raised by the eighteen largest contributors. Others in Virginia were solicited and \$4,000 more raised. Then land was sold from the school farm for about \$10,000. The debt, by further subscription, was thus reduced to about seven or eight thousand dollars.

An annex was to be built. Virginia gave about \$10,000 more. The brethren in Pennsylvania and other states helped generously and the annex was built. In the several efforts to raise funds for Eastern Mennonite

School one brother gave over \$12,000, a few others \$5,000 and \$6,000. The present debt of over twenty thousand dollars represents the sewage line (\$4,000), water line (\$7,000), Chemistry Department (\$5,000), chapel benches (\$2,300), changes in the building, retaining wall, lawn improvements, etc.

At E. M. S. Brother Wenger has taught Bible Geography, Bible History and Geography, Synthetic Bible, and has substituted in other courses.

He has served as pastor at Bethel, Missouri; Millersville, Rohrerstown, Lancaster, Pennsylvania; Fentress and Harrisonburg, Virginia. He served as a Sunday School teacher at the first three places.

While at Millersville he was for some years Tract Editor for the Publishing interests of the church, and Secretary of the General Mission Committee. He was also on the Board of Education and on the Faculty Committee of the General Board of Education previous to becoming President of E. M. S.

He attributes his desire to become a Christian and later a minister of the Gospel to his parental training, his father's death when he was just eleven, his mother's deep interest in his welfare, and to some religious books he read when but a child.

During his life he has served in a number of Sunday School meetings, Bible instruction meetings, mission meetings and church conferences. No dates are available.

From his converts have come Bishop Manasseh Hallman, Ontario; Bishop William Graybill of the Lancaster Conference; Professor Samuel Witmer of Goshen, and a number of ministers and deacons.

He baptized a large class at the Stahl Church at Johnstown and a few others in other places.

He has written a number of booklets including, "Who Should Educate Our Children," tracts such as "Ten Reasons Why I Do Not Join the Lodge," "Buried with Christ in Baptism," "A Youthful Career," and a large number of articles over a period of more than forty years.

During his ministry he has been closely associated with J. S. Coffman, M. S. Steiner, Daniel Kauffman, J. A. Ressler, S. G. Shetler, D. N. Lehman, N. H. Mack, John H. Mosemann, George R. Brunk, J. L. Stauffer and Chester K. Lehman.

His children's births, deaths, and marriages are as follows:

Mary Magdalena was born January 14, 1903; Anna May, May 27, 1904; Amos Daniel, March 29, 1906; Ralph L., February 9, 1908; Paul

Lehman, October 1, 1909; Ruth Hannah, April 15, 1911; Rhoda Elizabeth, August 6, 1913; Chester Lehman, April 10, 1918. Mary was married to Leonard E. Martin, August 28, 1929. Anna May was married to John Fay Garber June 5, 1930. Amos was married to Lenora Harkins October 29, 1931. Ralph died May 16, 1909. Leonard Martin died June 12, 1930. Mary was remarried to Warren A. Kratz July 12, 1932.

Brother Wenger says the changes in doctrine in our church have been almost nihil during his lifetime. A number of our ministers and laity have accepted pre-millennialism, however. Brother Wenger was asked to speak on "Unfulfilled Prophecy" at the second Bible conference held in our church. It was at the Stahl Church near Johnstown, Pennsylvania, December 27, 1897, to January 7, 1898. He had studied his subject for two weeks, aided by Blackstone's booklet on Prophecy and by other authors. He accepted the pre-millennial view and taught it. M. S. Steiner, Daniel Kauffman, J. S. Coffman, S. G. Shetler and other leaders were present. It was new to them. The outlines of the talks given at this conference were printed. This was the first time this doctrine was taught in the American Mennomite Church, but Brother Wenger has never taught it much.

As to customs and practices, there have been great changes during his lifetime. Franconia Conference practices feet-washing much more now than then; our church then had much German in the services, now it is English (in general); revival meetings have been started; evening services have been encouraged; our Mission Board was organized; our church schools have been started; Sunday Schools have become prevalent; we now have an active publishing house; etc. The tie was worn much more in the East earlier, the form of the cape has changed, the collarless coat is now worn by all ministers in the east, etc. The church has doubled in numbers.

Brother Wenger has always aided aggressive work and advocated revival meetings, Sunday Schools, Young Peoples Meetings, etc.

As to discipline, he feels that our church has lost through being too lax in the past. He encourages regulation attire for both brethren and sisters. This is stressed more at E. M. S. than at most places in the church because they fear the danger of drifting into fashionable attire.

At this writing (1933) Brother A. D. Wenger is still active in the work of the Lord, and is occupying the President's chair at Eastern Men-

nonite School in a very satisfactory way to all connected with the school.

(Brother Wenger died October 5, 1935, in his home in Park View, Virginia, aged 67 years, 11 months, and ten days.)

## As Others See Us . . .

There is surely much in the pacifist witness of the sixteenth-century Anabaptists which must arouse our admiration and make us pause for thought and rather shameful self-examination. The principle of *willingness* to suffer for Christ's sake goes very deep in our Christian faith; yet we most of the time show very little awareness that it exists. Does the fact that in this country our faith, whatever its peculiarities, be it Baptist, be it pacifist, is now tolerated, by taking away our opportunity to accept suffering for Christ's sake, weaken our principles or at least deprive us of a means of witness and ministry and persuasion? I think it may do. . . .

All this suffering and involving others in suffering is no monopoly of Christian Pacifists; but because in this country we in this generation have no experience of persecution and suffering for Christ's sake, we tend, like our non-pacifist brethren, to shun the remembrance of its prominence in the New Testament and in almost every generation down to our own. It is the Swiss Brethren and the Mennomites who above all call us, not only in practice but in principle, to be *willing* to suffer for Christ's sake, yes even if it should mean (as for them it nearly always did mean) involving those whom we love most dearly.

The other question these men leave uneasily in my mind is how far they were right to believe that true Christians will *always* be persecuted by the world. "There will *always* be people who will persecute us Christians because Christ is in us." "The Son of man *must* suffer." "Behold I send you forth as sheep among wolves." Do the tenses here point to occasion only, or do they point to necessity and the nature of the case? Frankly, I am not sure; and the Swiss Brethren will not allow me to let the matter rest.

—Geoffrey F. Nuttall, *Christian Pacifism in History* (Oxford, 1958), pp. 45-48.